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EDITORIAL

FOR EVERY three families that were formed last year in this country, one family broke up. More than 502,000 marriages ended in divorce courts in 1945. This all-time record represents a gain of more than 25 per cent over 1944, which was previously the highest year. The Federal Security Agency, which is reporting divorce statistics for the first time, says that the rate is now nearly twice as high as it was only nine years ago. This appalling record constitutes one of the most dependable indices of the disintegration now manifesting itself in American life. It may not be dismissed with the complacent observation that the divorce rate always rises in a period of prosperity. The sickness of family life in this country, the disastrous effects of which are visited in full force on the nation's children, is a malady whose causes and cure must be sought at a level far deeper than that. Hollywood promiscuity and growing liquor consumption are factors in the debacle. The housing shortage and the aftereffects of war have something to do with it. But underneath all these is the insecurity of men and women who have failed to attain a spiritual integration adequate to sustain them in living together in these terrifying times. Only the church can point the way to the achievement of this inner security. The soaring divorce rate indicates how well it is doing its work.

Our Divorce Courts Reach Record

Prices and Wages Begin New Leapfrog Game

THE GOVERNMENT'S wage stabilization machinery is at this moment in a very unstable state. So, indeed, is the country's entire price structure. The issue of inflation or no inflation is balanced on a knife-edge. More accurately, it is the issue of some inflation or much inflation that is so balanced, for we already have a good deal of it and there is no possibility of going back to the price and dollar-value situation of, say, 1941 unless we have an economic crash and a relapse into unemployment, which heaven forfend. The revived OPA has been compelled to authorize higher prices on a long list of vital commodities within the past ten days. The publication of reassuring statistics, showing production virtually equal to that of five years ago, carries little conviction to people who cannot find in the market the things they need—from houses and automobiles to sugar and shirts. Meat prices are higher, but there isn't any meat. The most significant strike of recent days has been that of the seamen on both coasts. It may be settled by the time these lines are in print, but the process of settlement must leave the Wage Stabilization Board with red faces, and certainly leaves it with prestige near zero. The upshot will be wage raises greater than the board wanted to grant. The automobile workers, not to be outdone, have announced that they will reopen contract negotiations. It is hard to see what the WSB can do about it except to authorize higher wages for them and still higher prices for cars, if there are to be any cars, and so on, and on, and on.

U. S. Will Not Finance Reparations

JUST ABOUT THE TIME when an editorial paragraph entitled "Who Pays for Big Reparations?" (The Christian Century, September 18) was being written in this office, the same thought occurred to the American representatives at the Paris peace conference. It found expression in a speech by Willard Thorp, state department expert in economic affairs. The other Allied nations had just finished presenting the bills which they might call upon Italy to pay for damage done or for reimbursement of the cost of the military campaigns which detached her from the Axis. Mr. Thorp said that since the Italian surrender the United States had spent nearly a billion dollars to assist in her economic rehabilitation, and therefore has some concern about proposals to collect reparations from Italy. "We do not wish our assistance to Italy merely to pass through Italy as a transfer point and go out to other countries as reparations. We bent every effort toward providing supplies during the war to our allies, but we are not at all interested in paying reparations for our former enemies." The war cost America 335 billion dollars, by Thorp's figures, and twenty billion of

that was the cost of the Italian campaign. The latter amount is almost twice the sum which the British representatives had mentioned as what Great Britain might justly claim to balance her expenses in the Italian campaign, though she did not intend to ask for the full amount. But even with this abatement, the demands upon Italy for reparations total seven billion dollars, a sum that the claimants cannot possibly expect to collect. If each expects to maintain its own claim while persuading the other claimants to reduce theirs, that will be a matter between England and France, for Russia's hundred million, a small item in the total, has already been agreed upon by the Big Four and the United States asks nothing. Their real hope is that American dollars will somehow flow through the Italian treasury into their coffers. Mr. Thorp's clear and timely remarks ought to dash that hope.

Approve Merger Plan of Interchurch Groups

LITTLE ATTENTION was paid in the daily press to one of the most far-reaching actions of the triennial convention of the Protestant Episcopal Church. That was the wholehearted approval given by both the House of Bishops and the House of Deputies to Episcopal membership in the proposed National Council of the Churches of Christ in America. The formal proposal to merge the Federal Council of Churches, the International Council of Religious Education, the Foreign Missions Conference, the Home Missions Council and four other Protestant interchurch agencies was first made, as our readers will recall, in 1941. The plan as then submitted went through several revisions. In its present form it has received the endorsement of a number of denominations, including the Congregational Christian Churches, the Northern Baptist Convention, the International Convention of the Disciples of Christ and the Protestant Episcopal Church. Other denominations may be expected to act on it as their conventions meet. Approval by the Protestant Episcopal Church clears up any doubt that the merger plan stands a good chance for general adoption. The fact that this church was the last of the larger churches of Protestantism to enter the Federal Council of Churches had made it impossible to predict what its attitude would be toward taking membership in the enlarged National Council. Its vote early in the Philadelphia meeting for full participation aligns the Episcopal Church solidly with Protestant Christianity in this country and gives it a position of leadership.

Episcopal Bishops Get New Power

UNLESS the House of Deputies refuses to concur, as it may before this is printed, the bishops of the Protestant Episcopal Church are taking upon themselves an important additional responsibility which will add to their troubles as well as to their power. The new marriage canon which they approved at the triennial convention in Philadelphia rests almost complete discretion as to who may marry and who may not with the bishop of each diocese. Certain requirements for a true and Christian marriage are specified in the canon. In the case of divorced members of the church who desire to marry, or in the case of a member of the church who desires to marry a divorced person, the bishops are required to give a judgment in writing as to whether the applicants now intend a true marriage. They must rule whether the former marriage was a true marriage or was prevented by any one of nine reasons from being such. If not, the bishop may declare in writing that the person may remarry, "tak[ing] care that his judgment on an application of a divorced person to remarry is based upon and conforms to the doctrine of this church, that marriage is a physical, spiritual and mystical union of a man and woman created by their mutual consent of heart, mind and will thereto, and is an holy estate instituted of God and is in intention lifelong." An effort was made to require ecclesiastical courts instead of bishops to make the decision as to who shall remarry, but these were opposed and became only advisory councils. The bishop may consult his council or not as he chooses and he may accept or reject its advice. The new canon replaces one which permitted the remarriage of only the innocent party to a divorce granted for adultery. The new canon received the support of leading Anglo-catholics, as well as of the evangelical majority of the church.

A Closed Shop for Intellectuals?

FULL DETAILS have not yet been received at first hand concerning the proposed "American Authors' Authority," but if the news stories that have been published about it are approximately correct in what purport to be statements of fact, it is a shady deal that ought to be brought into the full light of publicity. It is alleged that the project, which originated in Hollywood, contemplates a tight organization of authors, playwrights, scenario-smiths and radio script writers, all of whom would agree to put the copyright control of their work into the hands of the central "Authority" and deal with the publishers and producers either through it or under the conditions prescribed by it. The closed shop feature lies in the provision that any publisher of books or any producer of plays, films or radio programs who accepts material written by an independent writer will be blacklisted by the "Authority." If this union, or one like it, enlists enough "big names" in its membership—meaning those that have box-office appeal, book-of-the-month possibilities or high radio popularity rating, as the case may be—the scheme might work. If it did, it might get more money for the members. Also it might elicit organized counter-measures from publishers and producers, always subject to the risk of running afoul of the anti-trust law. In any case it would introduce the techniques of industrial strife into a new field, and probably with more preposterous results than those which have accompanied the efforts of J. Caesar Petrillo in the musical world. But the really serious result would be the concentrated power of censorship and regimentation of opinion that it would place in the hands of the "Authority." Mr. Lyman Bryson was saying the other evening that one of the most ominous aspects of contemporary culture is the

concentrated control of the means of "mass communication"—through films, radio and the press—in fewer and fewer hands. The application of unionized labor and the closed shop to these instruments of communication and culture (including books, but apparently not periodicals) would intensify the danger. It is reported that the screen and radio writers' guilds have already approved, but the playwrights and authors are holding out.

Baha'i Faith Will Advertise

THROUGH the columns of *Tide,* a magazine devoted to the science, art and practice of profitable publicity, comes an extended announcement of a "low-pressure advertising campaign" about to be launched by the central organization of the Baha'i faith. A recognized firm of advertising experts and agents has been employed, and "an initial budget of $30,000 has been set up to cover public relations counsel, advertising and educational work." Two lines of approach are to be followed: one directed toward the general public, through *Newsweek* and similar periodicals; the other aimed at the makers and molders of publicity, through trade journals of the publishing and broadcasting industries. The plan is all right. The Baha'is have something to sell. In the wider aspects of their faith, it is a creed of universal brotherhood, interracial and international good will, the "spiritual oneness of mankind," and therefore of peace on earth. It is perhaps this side that will receive the most conspicuous publicity. To make the picture complete it should also include not only the magnificent Baha'i temple on Chicago's north shore, as it doubtless will, but also quite specific information about the claims of special divine inspiration and authority for Baha u'llah and his son, Abd'l-Baha, and the unique position of the present hereditary incumbent, Shoghi Effendi, and about the highly centralized control which is exercised over the cult's teaching, publication and administration. It is interesting, and may be helpfully suggestive to other religious bodies, to see how this worthy group, which had its origins among the Mohammedans of Persia about a century ago, makes use of the most modern techniques for making friends and influencing people—especially in the second section of its advertising campaign which is directed toward making friends of those who are in a position to influence people.

Nehru Ends Bombing on Northwest Frontier

ONE OF THE FIRST actions of the new interim government of India is reported to have been an order to British forces on the Northwest Frontier to stop shelling and bombing dissident Waziristan tribesmen. War has continued intermittently for years in this area, which contains the only passes through the mountains to the northwest. Young officers from Sandhurst have looked upon an assignment there as a sort of postgraduate course where they could try out their new learning under fire. At the time when Mussolini started bombing the Ethiopians, a few British consciences ached audibly because their countrymen's outcries against the Italian dictator for using aerial bombs on defenseless African tribesmen seemed for some reason not to apply to equally helpless Indian tribesmen, who had long been subjected to the same treatment. Recently, trouble broke out again. According to the United Press, some Waziri hillbillies kidnaped a British agent in protest against alleged unfair treatment by the British in the distribution of cloth and sugar. The agent was soon released, but the soldiers proceeded to destroy a number of villages anyway. The reason, it was pleasantly explained, was that building materials were very scarce in that region, and so rebuilding would "keep them busy and out of mischief for the next few months." The people were probably warned in time to escape, although this precaution has sometimes been overlooked. In any event, it seems that Mr. Nehru does not find the thought of such military sport amusing, and has ordered it stopped. It is to be hoped that the report of his action is true. The Northwest Frontier seems far away, even to people in India, but the truth concerning what happens there has a way of seeping out to the western world. Even more important, it has a way of seeping in to the interior of Asia. It will be a good thing when word goes up through the high passes of the Himalayas that the people of India are now ruling themselves and want peace with their neighbors.

Klan Is Outlawed In Kentucky

ABOUT the time Georgia moved to dissolve the charter of the Ku Klux Klan in that state, Attorney General E. S. Dummit of Kentucky filed a similar suit at Frankfort. The state charged that the hooded organization had wrongfully persecuted those of other races and religions and certain labor leaders. It also complained that since 1943 no authorized representative of the Klan had annually notified the proper authority that the organization was still in existence, as the law requires. When the matter came before Judge William B. Ardery of the circuit court, he refused to listen to the attorney general's accusations against the Klan on the ground that no representative of the accused was present to answer. Instead, as our correspondent reports on page 1165, he directed the clerk of the court to enter a default judgment restraining the Klan "from holding itself out in any way as a corporation duly authorized to do business in Kentucky." Judge Ardery's high sense of judicial honor is revealed by his statement that "I have fought the Klan all my life but I am not going to turn my court into a political forum." His example might well be followed by other opponents of bigotry and intolerance. Campaigns against fascistic or otherwise undesirable organizations often illustrate the very thing they claim to be fighting. There is no doubt that the strained state of public nerves today, combined with the postwar letdown and the prewar buildup, is setting the stage for a return to hysterical bigotry against minorities of every sort. Men and women of good will are justifiably concerned that predatory exploiters of ignorance and excitement shall not flourish unchecked. On the other hand, there is no point in raising an uproar every time the name of a possible disturber of the peace is mentioned. It may be a good thing, as Judge

Ardery suggested, to see if the group is still alive. In Kentucky it was already dead. He simply buried the remains, with decent respect for decorum.

An Embarrassed President

THE TEN DAYS that followed the Stuttgart speech of Secretary of State Byrnes were ten days that shook the world. Fatuous incompetence in the administration of the international obligations of the United States left every foreign office on earth in doubt concerning our real objectives. The focal point of the confusion was President Truman. He began the ten days by approving Secretary Byrnes' repudiation of the Potsdam policy, a policy which the President had instituted in August 1945. Six days later he sought to make political medicine in New York by approving a speech by Secretary Wallace which virtually repudiated Secretary Byrnes and his Stuttgart deliverance. The resulting storm of criticism, arising within as well as outside the government, caused the President to end the ten days by ingloriously eating crow before the whole world, when he repudiated Secretary Wallace and declared that "there has been no change in the established foreign policy of our government."

If there had been no change, then the only conclusion it is possible to draw is that our established policy has been and remains a policy subject to shifts in any direction on the basis of momentary expediency. The ink was hardly dry on the Potsdam declaration when the administration was forced by the frightful conditions in the western zones of occupation to begin its modification. Modification began with large-scale feeding of people forced to the verge of starvation by the working of the Morgenthau plan of turning Germany back to pasture. It continued when our army of occupation at length ordered that the dismantling of industries and their delivery to Russia stop. It ended when the secretary of state formally disavowed the whole policy and stated that we intended to reconstruct the German industrial economy, to reopen the question of the eastern frontier and to use current production for reconstruction instead of reparations.

That was where the matter stood when Secretary Wallace set out for New York. His purpose was to reverse the political tide that has been running against the administration in that pivotal state. To do so it was necessary for him to placate the leftist elements within the Democratic and American Labor parties which are violently agitated by the disrepute into which Russia's policy has cast that country in the eyes of the world. In an address which the President had approved in advance at a press conference in Washington and which Mr. Wallace claimed had received presidential endorsement as a whole, the secretary of commerce proposed granting spheres of influence to great powers. In the most sweeping gesture of appeasement made since Munich, he threw all of eastern Europe, the eastern Mediterranean and the Middle East to Russia. Apparently, neither he nor the President realized that division of the world into spheres of influence is inescapably associated with the balance of power politics which he denounced in the same address.

Then pandemonium broke loose. The second change in American policy within a week struck consternation into the American delegation in Paris. Both Senator Vandenberg and Senator Connolly condemned the Wallace speech. The former made it clear that bipartisan support of American foreign policy is impossible unless the administration stops trying to mount its horse and ride off rapidly in all directions. Secretary Byrnes allowed it to be known that he was "deeply disturbed" at having the ground cut from under his small and hard-won gains at the peace conference. He had specifically and repeatedly rejected the spheres of influence conception of policy, but here it was rising up in New York to plague him, with the President's approval. Acting Secretary of State Clayton permitted the information to leak out that he had warned the President in advance that the Wallace speech would seriously embarrass Mr. Byrnes in the Paris discussions. The British foreign office rebutted Mr. Wallace's accusations of imperialism by reminding him that Britain had given independence to Transjordania and had promised freedom to India, and that it was withdrawing its troops from Egypt and Indonesia.

The third change of policy in ten days occurred when President Truman read to a specially called press conference, at which questions were barred, the statement that his approval of Mr. Wallace's address was simply an endorsement of the secretary's right to exercise free speech. "I did not intend to indicate that I approved the speech as constituting a statement of the foreign policy for this country," he said. "There has been no change in the established foreign policy of our government. There will be no significant change in that policy without discussion and conference among the President, the secretary of state and congressional leaders." But two days before, reporters had read to the President Mr. Wallace's statement that "when President Truman read these words he said they represented the policy of his administration." A reporter then asked the President if that endorsement applied to the whole address or to only a part of it. The chief executive replied that it applied to the whole address. His later repudiation made possible only one conclusion: Until it was pointed out to him, the President of the United States did not recognize the difference between a foreign policy based on spheres of influence and a policy founded on the commitments undertaken by this government with others in the United Nations!

The long-range consequences of these ten days of turmoil and repeated reversals are impossible to predict. But it is already evident that they have given Russia assurance that her policy of dividing her opponents and of spreading confusion and dismay is succeeding. The desperate game she is playing at Paris, in the Security Council in New York and in the labor movements of this and other countries is based on her conviction that the United States is incapable of a sustained pursuit of democratic objectives in world affairs. She holds this conviction because she believes that we are headed for an economic collapse which will breed social and political strife and disunity.

The fact that Mr. Molotov immediately attempted to magnify the Wallace-Truman espousal of the sphere of influence policy into an admission by the United States that we are following such a course indicates how gravely our position has been undermined.

Furthermore, "l'affaire Wallace," as the Paris papers call this episode, has thrown consternation into the nations which are attempting against great odds to introduce democratic principles into the conduct of international affairs. This applies not only to the smaller nations like Sweden, which are put in the position of further hedging in their relations with Russia because they do not know what to make of American statements of policy; it applies also to France and Great Britain. Readers of The Christian Century know that we have never hesitated to denounce imperialism wherever it has raised its head. But only a person completely blind to what has happened in the last year in India, Malaysia and Burma, in Transjordania and Egypt and in England herself can charge present-day Britain with imperialism in the sense that Secretary Wallace used the term. When the President of the United States approves of the whole speech in which such a charge is made, and when he ignores Russian expansion into more than a dozen countries stretching around her vast perimeter for thousands of miles, he stands in danger of alienating every last friend we have.

Finally, the domestic consequences of this attempt to exploit international differences for the benefit of party politics are bound to be important. They are likely to find their sharpest expression in New York state politics, but they will be felt throughout the nation, and particularly in industrial states. We cannot but regard this development as a good thing. We believe that the American people are far more competent than their politicans give them credit for being to reach their own decisions on the crucial issues which are now in process of resolution. They want war with Russia even less than does Mr. Wallace and certainly less than does Mr. Truman who, in another mood, initiated the "tough" policy against which the secretary of commerce protested. They know that the way to get peace is neither by tough talk nor by appeasement, but by steadfast adherence to the policy of loosing the power of democracy throughout the world and by loyal adherence to our pledged word through the United Nations and other agencies of international collaboration.

These times are too full of peril for President Truman or anybody else to attempt to play partisan politics with peace. The issue as to whether the world must again blunder blindly down narrowing corridors of fear to another world disaster is being decided now. No course we can adopt is free from great danger, and no course which is open to us can be guaranteed in advance to prevent war. But the one policy most certain to lead to catastrophe is that of an alternation between pugnacity and abnegation. Our position must be clear, just and constructive, and it must be steadfastly pursued. Deviations in policy for the purpose of winning a state or even a national election would be permissible only if the change were intended to endure after the votes were cast. In that case the policy becomes the responsibility of all the people. But shifts for the sake of momentary or local advantage when there is no intention to alter the general direction of our national purpose cannot be tolerated.

Hiroshima

THIS WEEK we are adopting the unusual procedure of printing, in the book department, a review of an article. But it is an unusual article; in some important respects, it is unique.* Using a technique something like that of Thornton Wilder in *The Bridge of San Luis Rey,* as one commentator has observed, Mr. John Hersey has depicted the human consequences of the atom-bombing of Hiroshima by describing in detail the experiences of six persons who were there—their activities just before the event, their impressions at the moment of impact, and the immediate and ultimate effects upon them.

Such a presentation is important because the public does not yet know, even in the inadequate terms of cold fact, the quantity of the effect produced by such an instrument. It is still more important because the public does not emotionally realize the significance of even so much as it knows, and never can realize it through merely statistical statements of the number of people killed and injured and the amount of property destroyed or through bird's-eye views of the desolated area. An act of sympathetic imagination is necessary. If it is said that 100,000 persons are killed or gravely injured in an event, the figure is a mere multiplier, a quantitative adjective. The substantive value, which furnishes the unit of meaning for the whole statement, is *person.* Without an imaginative realization of what one person suffered, the statement that a certain large number of persons suffered falls on cold ears, leaves cold hearts and therefore—because cold hearts must always be ignorant of what is most important—leaves unenlightened minds.

Mr. Hersey's presentation shows six individuals drawn to full scale. They appear no longer like ants in a disturbed anthill, as the members of an agitated throng always appear when viewed in the mass from a distance. They are life-sized figures and, more than that, they are human beings. A competent novelist does the same thing with his characters. Mr. Hersey does it by the same method, without a word of preaching about the value of human personality regardless of color or habitat, but by the simple and honest device of patiently piling up the details, horrible as they are, about each person's experience. For this reason his narrative is not sicklied o'er with the pale cast of platitude. It makes its full impact upon the consciousness of every reader who has a skin that might blister and peel off, a pair of lungs that might gasp ineffectively for air, a child who might be killed before his eyes. And the reader must know how these things feel before he can know what happened at Hiroshima.

There is a certain distortion of the total picture of war

*Mr. Hersey's article in pamphlet form can be obtained from the *New Yorker* magazine, New York, for 15 cents.

when one episode, or a selected group of incidents and characters within one episode, is painted to full scale while all the rest is left to the usual statistical generalizations. There is nothing here about the bombing of Coventry and London, Warsaw and Berlin; nothing about the erasure of Lidice; nothing about the slaughter of civilians as the Germans swept across southern Russia. This is not a defect of the method of selecting this single episode, the first military use of the atomic bomb. This story tells us, more clearly and effectively than ever before, what this new weapon of destruction really does. We need to know that, and to act upon the knowledge.

But we will be learning less than half of our lesson if that is all we learn from the picture of Hiroshima. Discounting the distortion of perspective which shows this picture with life-sized figures and leaves all the other bombed cities and devastated areas in miniature, we can learn from it what we need to know about obliteration bombing. The dead in other cities, where TNT was used instead of U 238, are just as dead. On the whole, there are as many of them, and more. The sufferings of the maimed, the bereaved, the starved and the dispossessed are no less because they were inflicted with a smaller tonnage of explosives per capita.

That the victims at Hiroshima were surprised when they realized that so much damage had been done to so many by so few bombing planes, was the least of their troubles. The existence of such an instrument of destruction in a quarrelsome world is a fact of such importance that it opens a new era in the history of nations and gives an absolutely unprecedented urgency to the problem of ending war. But when there is war, it cannot make much difference to the inhabitants of a bombed city whether they are obliterated by a 200-pound atomic bomb or by the 20,000 tons of TNT which is said to be its explosive equivalent (barring aftereffects of radioactivity).

The military and political problems presented by the A-bomb are new; but the ethical problems are the same old problems—some of them as old as gunpowder, and older, some of them as old as the first carnival of pillage and slaughter in a walled city that had finally been captured by a besieging army. The specific problem that has arisen in our time, and especially with aerial warfare, is that of the bombing of civilian populations. It became vivid and acute with the bombing of Coventry and London. As an ethical, rather than merely military, problem for us, it confronted us when we were in a position to make reprisals in kind.

This was a new phase of the old question as to whether, and how far, civilians should be granted immunity from the horrors of war. It has become a far more difficult question with the progress of industrialization, the development of mechanized warfare, and the consequent dependence of armies upon a constant stream of supplies that must be produced by civilians. In modern wars, there are no non-combatant neutrals. We have been told a thousand times in the past five years that the man behind the gun and the man behind the lathe were comrades in war, that the factory worker was fighting the enemy as truly when he built the plane as the pilot and the bombardier were when they used it, that the farmer was fighting with his plow, the housewife with her saving of fats, the children with their paper collecting, the stars of the entertainment world with their "morale building" programs.

This state of facts only intensifies the problem. It does not solve it. It raises the terrifying question: If wars are no longer between armies but between entire nations, if all civilians are virtually members of the fighting force, what logic is there in saying that war is all right but the obliteration bombing of civilian centers of population is all wrong? There are no civilian centers of population, if that means places where there is a concentration of people who are not actively supporting the war effort. Is it sense to shoot the enemy soldier who holds a gun, and to refrain from shooting (if you can get at him) the enemy mechanic who is making a gun to put into the hands of a soldier? And is it a legitimate military action to kill one but an immoral atrocity to kill the other?

These are some of the thoughts that are aroused by Mr. Hersey's remarkable article on Hiroshima. They range far beyond the misfortunes of the people of that ill-fated city, unforgettable as these will be to every reader of the article. The reader will find himself saying first, This is Hiroshima, this is the atomic bomb; then, This is obliteration bombing with whatever explosive, this is carrying the fight to civilians, men, women and children, this is what we mean by "atrocities." Finally, he will say, This is war. There is no logical or ethical stopping place. The only place to stop is before we begin. That is why the Third World War must not occur.

Without Common Sense

EDITOR THE CHRISTIAN CENTURY:

SIR: His schoolmaster, so my friend has often told me, awakened him to the stern reality. "You are a clever boy," he said more than once, "but you have no common sense." The boy took the schoolmaster's verdict as final and thereby gave ground for the suspicion that it was correct. Perhaps, if he had had fair average common sense, he might have taken the verdict as a warning, not as a sentence. But soon afterwards a preacher startled him by the observation, which he quoted from some eminent divine, "The grace of God can do much for a man, but it cannot give him common sense." It was not open to the boy to write that eminent divine and ask him, "And how might you have come to know this?" (Eminent divines should be careful what they say.)

So, in such mysterious ways, the lines of his life were laid down. *It became true,* he tells me with many instances. He is totally lacking in good practical sense in everyday affairs. When an indignant colleague cries out, "Use your common sense, man," he has to answer, "I haven't any." It is better to admit the fact and not to imitate the faker of the moving ballad which tells how "father nailed the carpet on the stairs." Father had never learned that he was without common sense, so calling together a band of allies and sending them to collect the armament necessary, with complete confidence

he set out upon his task. But after many disastrous episodes the issue was, as the ballad records it, that "mother nailed the carpet on the stairs." (This song I owe to a Quaker.)

But my friend did not fail from presumption; with him failure is due rather to a paralysis in action which goes with an excessive desire to know why. Common sense never thinks; "its not to reason why"; it simply does the obvious thing. It comes down from the distant ages before man asked himself so many questions, and simply acted. As a matter of plain accuracy, if you were compelled to think out the problems which face you when you are driving your car through the Chicago Loop, would you be at this moment at your desk reading these momentous thoughts? You don't think when you are driving; you just drive. It is common sense. But my friend never drives; his hundred admiring colleagues if they heard that he was meditating such an action would either petition him not to do so or, failing that, would petition the police to stop him. And if he pathetically inquired what he lacked they would answer, "You are a very clever man, but you have no common sense." And he would say, "So too he said."

But is it right to call the intuitive sense which is displayed in the common life simply common sense? If so, why are there so many doctors, or, for the matter of that, plumbers? You watch a plumber and you murmur to yourself, "That is all very simple, obvious in fact." But is it? Or consider those marvels of cookery! You just take this and that and the other thing, you mix them up that way or this, you cook the mess according to your fancy—and there you are! It can be conceded that there are some who have this sense (and I am all for their putting their talents out to usury); but in any community they are few. It is even laid as a charge against those wise and painstaking men and women who wish to make us road-conscious by teaching us decent manners in traveling, "All they tell us is so obvious, we know it all." So it is; but we go on killing and being killed. Perhaps common sense takes leave of absence or perhaps after all a social conscience is more than that excellent quality.

"And the moral, Quintus?" Not even schoolmasters are infallible; and in any case a man without common sense has his place.

Ever yours,
QUINTUS QUIZ.

VERSE

Hard Peace

THEY must learn to judge between wrong and right,
And even their children are hard to reach;
Now hunger grips them like pain in the night,
And what will hunger teach?

They must learn to be kind—to sheathe the sword—
To be just, and for all their sins atone,
But "shelterless" is a cruel word;
Cold numbs spirit and bone.

So many have suffered at their hands,
These tyrants shall learn that war must cease;
They shall labor as slaves in foreign lands—
Will that teach them our way of peace?

JANET NORRIS BANGS.

The Pity of It!

BY WIND—chief of Fate's whimsier guises—three
Seeds once were dropped upon an upland knoll.
They sprouted and they throve, a trilogy
Dissimilar in foliage, fruit and bole.
Three trees that climb sunward in amity,
Boughs intermingling; stout roots deeply thrust
In selfsame rock; storms' brunt shared mutually,
And dippered rain, and hill soil's meager crust;
While man dares arrogate himself the right
To crowd a fellow mortal from the ledge
Of his convictions; (what worse, than to edge
A brother from his toehold in the Light?)
It cannot happen, yet it does occur—
But not with nobler maple, oak and fir.

ETHEL ROMIG FULLER.

Toward Democracy

THEY shared a foxhole, felt the stinging breath
Of comet bullets, hid from the diving drone
Of the all-seeing plane, the crashing death
Of bombs. The mortar fire as they lay prone
Seared to their very souls but welded them
Each to the other in companionship
Stronger than life. Their silent requiem
For dead and dying as, unafraid, to weep
Or murmur prayer they crept past fallen friends,
Seeking the shelter of gaunt trees, cold earth,
Secured them in a kinship that transcends
The ties of blood, or accident of birth.
Here black and white is meaningless, and race
Is but a name darkness and death efface.

RUTH B. VAN DEUSEN.

Sunrise

EASTWARD the joyful mountains' glimmering ridge
Signals the rising sun of brotherhood;
Turn eastward, brothers, leave the gloomy wood,
Drop the mean, reckless schemes of privilege.

Ask now of God the new day's guaranty;
Look at the bright world with a living faith;
While sunlight melts each dark miasmic wraith
Let self expire, and step forth whole and free.

Faith is the victory. Out of the night,
Freed from the terror of man's ancient feud,
Brothers in fellowship and fortitude,
Ours is this glorious, untried realm of light.

TERTIUS VAN DYKE.

Atomic Apocalypse

By Wesner Fallaw

WHEN A MAN is sick unto death, thoughtful persons close to him find themselves making two plans. One is in terms of the possibility of the patient's recovery and his need for care during convalescence. The other is designed for use in case of death. The first plan permits of many variations. It is subject to revision as time passes. Not so the second. It is narrow, final. Like the situation—death—for which it is designed, it is unique.

The world is sick unto death. Politicians, statesmen, nations and international bodies are making plans for its recovery. So are the churches. But the churches, unlike all the others, may be called on to come forward with a number two plan of action. No other agency will.

I

A function of Christians is to make preparation for world's end. For generations this fundamental aspect of the Christian faith has been ignored or relegated to the subconscious. But now eschatology confounds us at the very center of consciousness. Neither the mind nor the emotions of man can encompass the enormity of this fact. It will take a unique program of training and education to overcome this deficiency. Here, in bare outline, is a suggestion.

Groups of adults within the local church can begin now to analyze the eventualities. There are four: (1) complete global dissolution—a possibility to which one must give intellectual assent, in the light of what reputable scientists are saying, but a possibility which few can credit emotionally because of the boundless hope with which men are endowed; (2) atomic war within a few years, ravaging much of the earth's surface and destroying civilization as we know it, though leaving some survivors; (3) further avoidance of war, with people steeped in fear as nations strive to prolong their tenuous sovereignty; (4) a postponement of Armageddon, to allow for establishment of world government—a preliminary to earth's last throes in civil strife.

This analysis is only the beginning. When they have got so far, official church boards, men's and women's societies, Bible classes and discussion groups can start to educate individual Christians in understanding the implications of the possibility of world's end. These educative groups, guided by preachers turned teachers, may be expected to gain more enlightenment and a greater nurture in Christian belief than if they were to rely on ministers who continue merely to announce impending doom. When people are confused and fearful and of a mind to search after knowledge of God's will and man's destiny, they need the calm voice of a teacher as guide, not the stentorian voice of the preacher, proclaiming. The closing months of 1945 were the time for preaching, and parson, scientist and publicist alike preached! But these passing hours of 1946 are the time for teaching professing Christians of the hope they may have in Christ, and helping them face, without faltering, every eventuality.

Adult study groups in the local church will use the report, *Atomic Warfare and the Christian Faith,* by the Theologians' Commission on the Relation of the Church to the War of the Federal Council of Churches. That is indispensable. Other religious pamphlets and magazines offer helpful interpretations of Christianity in the atomic world. Non-church periodicals have in recent months printed scores of articles dealing with the moral and religious significance of the atomic era. Journalists, radio commentators, scientists are plainly reaching for a religious platform on which to stand as they call on the people to accept salvation while there is time.

Bring the natural scientist and his data, the political scientist, the lecturer to the church. Indeed the church should provide these moralists with a religious platform. But the church group needs more than scientific fact and elucidation of the moral implications of man's plight. Individual Christians want desperately to pierce the irrelevancies of human custom and desire and to reach the core of what is true about a man's relation with his God when heaven and earth are passing away. Only a spiritual communion of men and women drawn together as one in Christ can fulfill this desperate desire.

II

The early Christians had a program of action which they followed while awaiting the expected early end of the world. True, it was a spontaneous rather than a systematized program. But it was far-reaching. They not only worshiped together and strengthened one another in the belief that Jesus Christ would return and care for them while all things were being finished; they also liquidated their possessions, holding earthly goods in common and serving each person, particularly the orphan and the widow, according to need. These first century Christians were in training for life in a new world. Joy in the Lord of heaven and earth quite overcame anxiety about the cessation of one kind of life and the beginning of another.

The fact that these Christians were mistaken in their belief that some among them would still be alive when all things were finished is unimportant. What is of primary importance for us is the fact that they so strengthened each other in the faith that they could rejoice over the certainty they had that the world was about to end. And no less important for us is the cue which their conduct provides. Awaiting the end which they deemed a new beginning, they were constructively active serving their fellows, putting human need foremost and thrusting property far down the scale in value. Possessions were nothing more than means to an end, tools with which to enrich human life, tangible devices by which man could evidence his otherwise intangible love of God.

One might almost say categorically that there exists a sure test to determine whether or not any given person is a Christian—this: The Christian is not anxious about tomorrow—the scientist's likely day of world's end; rather, the

Christian is joyful over the prospect of God's new era wherein more justice will be realized than the most loving of men are able to achieve, no matter how they exalt the value of persons, serving them devotedly, and subordinating material values.

Only yesterday neighborhood and community groups in unbombed America were training themselves in first aid, acting as block wardens, auxiliary firemen, stretcher-bearers and the like. Men and women were preparing for any eventuality connected with ordinary warfare. It was not merely self-protection which impelled this program of action; it was also a spirit of service, a plan designed to help one's neighbor if calamity should come.

Even so, church people would do well to inaugurate a training program whereby individuals can be conditioned spiritually and physically to render varying ministries to a society caught between two worlds. Obviously the only training adequate for global dissolution is one designed to cause men to be absorbed in worship of God and in sacrificial reapportionment of material goods, while there is time, so that Europe and Asia and all the multitudes of the world's miserable ones may have succor. Spirituality needs economic implementation. Only so will Christians attain any degree of relief—to say nothing of joy—as they contemplate the possibility of world's end. Let the local church now attend to this!

III

Should the end toward which we are whirling be somewhat less severe than planetary extinction, with the earth able to sustain some animal life, the survivors will be better fitted for the ordeal they will face if they now undergo physical conditioning. No nation and no considerable part of secular society can be counted on to develop a physical fitness program to fortify people to survive in a racked and largely barren earth. Neither impersonal governments nor unheeding individuals can countenance such fantasy. What company of people in a populous and still verdant world can be relied upon to visualize their possible destiny in terms of rebuilding life with bare hands in a rubble-heaped globe? No government and no present organization of people can pile up enough food, medicine, clothing and tools so that, after the debacle, all they will have to do is to unlock the stores and use their commodities until order is re-established and men can produce again.

No, it could not possibly be that simple. The job would be more elemental, more severe. But it makes sense to think that toughened athletes can endure shipwreck and existence on an unpopulated island better than can people who are sedentary, lovers of deep cushions and rich pastries. So also does it make sense to think that if youth are trained to the utmost of their physical and mental capacities, if they become skilled in working with their hands as craftsmen and tillers of the soil, as nurses and doctors, as servants of all sorts and in all degrees for the aid of their fellows, they will be more capable of survival in a devastated civilization. This is where the Christian college comes in, to complete rigorous training which should begin at home.

The churches, incidentally, have long recognized their need for discovering the unique function of their colleges in the modern era. Only an educational system which envisions ultimate things can motivate learning and conduct suggestive of preparation for the end of civilization. Only Christian theology, permeating every athletic game on the college campus, every class in first aid, every course in training mind, hand and heart—only Christian faith, as men contemplate the passing of life as they now know it, can cause them to believe that wisdom lies somewhere near such a program as here advocated. This is foolishness to the world. But is it foolishness to the Christian who perceives that God's purpose is being worked out in the very midst of calamity? Will this read, perhaps a year from now, as a little less foolish?

IV

In the event that the present turbulent period is prolonged by nations' successfully retaining their tenuous sovereignty, we face increasing tensions, fears and spiritual blight until, goaded beyond endurance, men's minds snap and the world's structure collapses. If this happens, others than Christians will also begin to cry, "O Lord, come quickly!" During the Dark Ages the church held the human structure together. A similar opportunity may now be facing the church. But this time the task will be greater. Before, man possessed no means for holding a knife to every person's throat. Today he not only holds that knife but he also has the diabolical power to derange the human mind, so ghastly is the scope of threat and fear. A society of deranged men, gradually and tortuously sinking into futility and frustration, threatens a plight far worse than the comparatively healthy action of an atomic war. Human society sickened on August 6, 1945. To this our mental institutions amply testify. But the sickness of mind and heart today is as nothing compared with what is ahead if the present disruptive "peace" stretches into an agony longer than the last "Long Armistice."

Let the church and its allied institutions—schools, colleges, medical schools, hospitals—assess its arduous role in a sick society and take the first healing step: that of facing reality. And reality, I submit, is not far from the possibilities here presented. Some Christians have the rich opportunity of utilizing medicine and psychology with the specific purpose of giving themselves, in religious devotion and scientific competency, to striving to counteract the increased sickness of mind and soul integral with our times. Other Christians, untrained as doctors and psychiatrists, may follow the example of those conscientious objectors to war who served in mental hospitals as orderlies dedicated to manifestations of love, instead of intimidation and force, in dealing with patients. All Christians can train their children to value spiritual attainment above material possessions, shielding them from hysterical reactions to the possibility of world's end, teaching them to regard it with health of mind equal to that of which they are capable when they are carefully taught about death. In the process, it may be said, the picayune teaching of home and church school will be replaced with a quality of Christian education seldom offered children.

Should there be a postponement of Armageddon, which permits the establishment of world government, the Christian must view this as at best probably only a preliminary to earth's last throes in civil strife. Whether this strife proves an intensified continuation of customary conflict between interest groups, or whether it ultimately takes the

form of civil war on a global scale, makes little difference. For the Christian view of history makes inescapable a doctrine of events beyond history. God's will is to be worked out in time and beyond time. The kingdom of heaven is within you and within time; it is also beyond you, though you be a saint, and it is beyond the condition of earth as we have known earth. A new heaven and a new earth, when all things that are will have passed away and old things will have been made new—these conditions are possible only after world's end. What the nature of this end will be no man can say.

Christians normally reckon with eschatology. It was Christian abnormality which ignored eschatology for so long. But August 6, 1945, brought back normality, however much believers may lose themselves in the engulfing fear of unbelievers. The normality which the atomic blasts over Japan brought back to Christian believers consists of the rightness, the correctness, of not only contemplating but also *expecting* world's end. Here we need help.

Ministers should get back to their studies at once, either alone or, better yet, with groups in special conferences and in seminaries. If ever a professional body needed refresher courses, ministers of the Christian church do. And, since Protestantism holds to the priesthood of all believers, as many laymen as are of a mind to do so should join in these studies. Perhaps the next few summers may lengthen into a few more summers of opportunity. Again, no man can say. But let men search the Scriptures and ponder the facts of science, the vagaries of world politics, the economic, emotional and industrial condition of the peoples—conditions pointing sharply toward *finis,* soon or a little later.

The teaching of Jesus that there is no cause for fear of powers that can destroy the body but much cause for fear of powers which can destroy the soul, the gospel of salvation, the love of God which passeth understanding, all point the way to a hope that will not be stifled—hope for new life now, which makes death a mere episode in man's immortal existence; the historic function of the religious community as a saving remnant. These and infinitely more facets of truth beckon the Christian who wills to ally himself with the little company of victorious souls moving Godward, through cosmic disturbances the measure of which only God himself can take.

The world is sick. But there is a sickness unto life, as successful termination of crisis always attests. In this Christians find joy. But because they share the sickness of the world unto death, they must be nurtured and trained to minister uniquely as God's purposes move toward realization beyond time.

The Nuremberg Trials

By Arnold Nash

HUMAN ACHIEVEMENT is a transient thing. A vivid awareness of the present relevance of this biblical truth invades the mind when one sits, as I did recently, in the courtroom of the International Military Tribunal at Nuremberg. Before us in the prisoners' cage sat twenty-one men. Yesterday millions of men, women and children trembled at their slightest word. Today they themselves await judgment at the hands of others. A perfect symbol of this reversal of fortune is Göring. Not long ago he strutted about in multicolored uniforms resplendent with medals. When I saw him he was only an aged man, clad in a suit much too large for him, slumping on the hard bench where the accused awaited their fate.

In a few days' time the verdict of the court will be published. The trial will momentarily leave the public obscurity into which it has been plunged both inside and outside of Germany. For a brief day the fate of Göring and Hess and their colleagues in crime will overshadow the latest move of Mr. Molotov. Then the floodtide of future hopes and fears will submerge all thought about these pitiful figures. We shall thereby miss the significance of the trials, and the five million words of testimony will be lost except to historians.

The impatience of the world public with the long duration of the trials rests upon a grave deficiency in understanding. These trials, at which have been assembled some of the best legal brains in the victorious countries, have a more ambitious aim than merely bringing to book and subsequent punishment twenty-one gangsters who have robbed and murdered on a global scale. Their purpose is, first, to set up, in terms of case law, a system of international jurisprudence whereby statesmen responsible for wars of aggression can be tried according to an accepted legal procedure and, if found guilty, punished. That requires time.

It is too early to say whether that goal will be accomplished. Some of the ablest legal and political minds on both sides of the Atlantic argue that such an attempt was doomed to failure from the outset. The main thing that has been achieved—and that by a most circuitous and expensive route—is that a dignified procedure whereby victors try the vanquished has been worked out. But some argue that the whole scheme rests on a series of delusions fatal in their subsequent effect on the health of the nation. Wars, it is urged, are expressions of the world's anarchy, and it is a vain and empty pretension for victors to define aggression and then declare these aggressions to be an *ex post facto* crime. This is doubly true, it is charged, when no attempt is made during the trial by the representatives of the victorious nations to examine their own guilty records before and during the war.

People who argue thus do not wish to "let off" the criminals. I am thinking in this country of Reinhold Niebuhr and in Europe of Karl Barth. Indeed the latter, in a conversation I had with him in Bonn a few weeks

ago, cross-examined me at great length in his attempt to find out why the criminals were not summarily executed by British and American military forces. He was only partly satisfied when I reminded him that Anglo-Saxons like to have good moral reasons for doing what they want to do. That is why they make the world's best political hypocrites!

How the Germans View It

The second purpose behind the trials is to bring home to the German people the responsibility of their former government for the countless and nameless horrors to which millions of innocent sufferers were subjected between 1935 and 1939. Here again it is too early to predict with any certainty whether that aim has been achieved. It was my harrowing duty to travel for several weeks in Germany this summer studying, among other things, this question. Except in the Russian zone, where the usual limitations were placed on my freedom of movement, I went where I liked and talked to whom I wished. In Hamburg, Berlin, the Ruhr cities, Frankfurt, Nuremberg itself, Stuttgart and Tübingen I met with the same response. The anti-nazis wished that the criminals had been left—like so many concentration camp leaders and the lesser nazi malefactors—to the rough justice of the German people themselves, assisted by "displaced persons"—Czechs, Poles, Dutch and French. Others, if they were unsophisticated, were simply puzzled by the whole affair and, with a shrug of the shoulders, pointed out that it was just too bad: if a nation loses a war in the modern world then its leaders get executed. The remaining Germans cynically observed: "Another Reichstag fire."

Must we then provisionally declare that the trials were a mistake? I think not. Had this trial, with all its vigorous cross-questioning and debate, not been conducted we would never have unearthed from all over the place—and most notably from the nazi leaders' own files—the thousands of documents describing the deliberate acts of cruelty perpetrated at the will of these human monsters. They were horrors performed not in the heat of passion but in accordance with schemes timed and planned as carefully as any set of major military operations. These schemes were framed by middle aged men in spectacles sitting in comfortable armchairs well out of danger.

Reaction of the Prisoners

It was my good fortune while in Nuremberg to discuss privately with various American and British officials the impact of the trial upon the self-composure of the prisoners. Among these officials were the British prosecuting counsel and the two Americans, one a psychiatrist and the other a psychologist, upon whose expert testimonies the court relies in judging the sanity of the criminals. These conversations with scientific and legal experts were supplemented by several casual talks with American, Czech, British and other newspaper and radio correspondents (many of whom had been at the trial since its beginning), at whose headquarters I lived during my stay in Nuremberg. From the conversation of lawyer or scientist or correspondent the same pattern of events emerged.

The massing of evidence of countless atrocities on a gigantic scale shattered the initial self-complacency of the prisoners. With the exception of Göring, all have loudly and publicly accused Hitler. From Baldur von Schirach, the youth leader, to Alfred Jodl, chief of the army staff, they all have turned on Hitler as "a million-fold murderer." Of course, one reason for this change of face is that they see in it a chance, however slight, whereby they may be acquitted of some of the charges against them. That, however, is not all the story. They realized only too clearly in the trial what they had dimly seen before: they had created a devilish machine which even they could not stop.

Their complaint, in and out of court, was that even when defeat stared them in the face they dared not approach Hitler with any suggestion. Much less did they dare to criticize him, on the rare occasions when he approached them and asked for advice. The only one of their number who might even speak to Hitler before being spoken to was Jodl, and he could only do it by introducing his comment with a wisecrack in the Bavarian dialect. The others were not so fortunate. As Ribbentrop bitterly remarked to one of my informants, Hitler treated him "like an office boy." Herein, for men like Göring, Keitel and Speer, lay the tragedy.

Will the Trials Educate?

More damage was done to Germany by air bombardment during the last six months of the war than during the previous six years of its duration. Thousands of tons of bombs were poured on her cities from British and American planes virtually unattacked by German interceptors. This was because Hitler, with his fanatical self-conceit, had decided that the major strength of Germany's air industry should be turned to the production of V-1 and V-2 bombs for use against Britain. And the small group of men in the prisoners' dock, who were in a position to see what was happening better than anybody else, were afraid to speak one word of protest to Hitler. They remained silent even though they realized the advantage accruing to Anglo-Saxon leaders by reason of their being subjected to the frank and public criticism which inheres in a system having free speech and a free press. The British prosecutor told me that in his judgment Göring himself was convinced that once a war is started, other things being equal, a democracy has a much better chance of winning.

Whether the trials will serve their purpose in helping to re-educate the German mind time alone can tell. How deep the problem is can be judged from the attitude of Field Marshal Keitel and Admiral Räder. Both sit there like injured innocents. Both claim to be good Christian souls who have tried to do their duty. Keitel, for example, in his final defense argued that it was tragic to realize that all the best he had to give as a soldier was exploited for intentions whose real nature he could not recognize. I asked one of the psychiatrists whether Keitel realized at the end that to obey Hitler's orders was to contribute to Germany's complete economic destruction. Surely, I urged, Keitel could see that as a good patriot he should disobey Hitler. If he could not perceive, like Niemöller

and many others, the clash between his loyalty to God and humanity on the one hand and his loyalty to his fatherland on the other, surely he could comprehend the difference between loyalty to Hitler as head of the state and loyalty to Germany. Even that distinction, replied the psychiatrist, took its meaning from a universe of discourse morally and intellectually beyond Keitel and his fellow prisoners.

Therein is the spiritual problem that underlies Germany's political incompetence. At the moment it is a problem that the average German, like anybody else in his plight, can and would evade. "Germany may have begun the bombing," the German citizen remarks, "but look how you, the democratic nations, continued it. We killed in our hundreds, but you killed in your hundreds of thousands. Look, too, how you are reconstructing Germany. You are ruining western Europe by your Potsdam plan to save it from our future aggression. We are all as bad as each other." Such a line of argument is, of course, characterized more by what it leaves out than by what it takes in, but that is another story. The important question for the victorious nations is not how many of the criminals will die but in what economic and political setting they shall use the results of the trial.

A Plea for Partisanship

By Charles X. Hutchinson, Jr.

MANY churchmen, both clergy and laity, have found themselves without voice or vote during the 1946 nominating caucuses, conventions and primaries. Twenty years ago I found myself in exactly the same situation and learned a valuable lesson. I had been lured by the phrase "independent voter," which implied holding myself aloof from partisan alignment. Then Judge Florence Allen became a candidate for United States senator from Ohio. I wanted desperately to vote for her, but I could not vote in the nominating primary. I had closed the door on myself by refusing to enroll in a political party. It is with this experience in mind that I enter my plea for political partisanship.

Slaves to the Party Label

I would be the last to suggest that any man should be anything else than an "independent voter." It is a tragedy when a man becomes a slave to a party label, as was the case of a United States senator who said in my presence, "My religion is the Republican party." It has been most unfortunate that the Protestant church in the north has become widely known as "the Republican party at prayer." However, every voter should be enrolled in a political party caucus or primary, a member of a party. Since our political life is controlled in large measure by political parties, no voter has accepted his responsibility as a citizen who is not enrolled in the party of his choice. So many things are dependent upon it.

If you are not enrolled in a political party, you have forfeited at least 50 per cent of your franchise. You have surrendered your right to any voice in the selection of candidates for public office. (Of course, this does not hold true in the few states which permit "open" primaries.) The nominating process is more important than the election process. In many states and communities the nomination of a candidate is tantamount to election. In any case, it is a question how valuable your vote is when you choose between candidates whose names appear upon the ballot without your knowledge or consent. What doth it profit a man to go to the polls on election day and pull the top lever for Tweedledee or the bottom lever for Tweedledum, if both of them got their names on the voting machine because somebody else saw to it that they did?

If you are not enrolled in a political party, you have forfeited your influence with the party organization. Too many churchmen are engaged in the public condemnation of political organizations which they are unwilling to join. They feel that they are accomplishing something by throwing missiles at the party chairman or by writing letters to the editor about political corruption and incompetence. What possible claim or influence can a rank outsider have on the party chairman? When, for example, the party leaders deliberately keep down the party enrollment and manipulate the party caucus as they wish, who has the right to object? Only those who are party members. It is the party organization nine times out of ten which decides on candidates and then goes out and wins elections. Usually any candidate for public office wants a strong party organization on his side and will be glad to have his opponent take his chances on the unorganized people. If you hope to have a salutary influence upon the whole procedure, you must be on the inside.

Participation Is Imperative

If you are not enrolled in a political party, you are helpless in your effort to enlist the highest type of men and women for the public service. "If we could only get competent people to run for public office"—how often have you heard that? We will get the competent people in public offices as soon as our party organizations are controlled by competent people. Many churchmen feel the urge to go to work on some of their friends who have thick hides and a sense of humor and almost force them to enter the public arena. They sense the fact that honest laborers in the political harvest are just as much needed as preachers. But they forget that candidates are always nominated through the party system. If these clergymen are really serious about promoting the candidacy of the highest type of public servants, let them go into action as members of a political party.

In this connection it is well to point out the danger of indulging in our favorite indoor sport of maligning politicians. There is a feeling abroad that any man seeking political preferment at the polls must be a knave or a fool, or both. That kind of political cynicism is highly dangerous to our whole democratic system. It deters many high-minded and high-principled men and women from entering active politics. Furthermore, such talk is largely unwarranted. Most of the real work in American political life is done by amazingly able men and women.

If you are not enrolled in a political party, you are greatly handicapped in pressing for enlightened social legislation. There is every reason for the social action committees of the churches to continue releasing ringing resolutions. Nor would I discount the valuable function of secular political action committees. However, when it comes to the actual enactment of desirable legislation, political party support is essential. Unless the power of a party is behind a measure, it will usually languish in some legislative committee. Unless an enlightened party membership prods the party leadership to press for the desired legislation, it will seldom receive serious consideration.

It is a healthy sign in our democracy that increasing numbers of people have deserted the path of blind political partisanship. If there is any question about it, note the way in which candidates for public office go all out to woo the so-called independent vote. However, experience and observation have convinced me that in the matters discussed here, political party membership—partisanship, if you will—is essential to the success of the democratic process.

BOOKS

Hiroshima

A Reporter at Large: Hiroshima. *By John Hersey. An Article in the New Yorker, August 31, 1946.*

ONCE in a lifetime you read a magazine article that makes you want to bounce up out of your easychair and go running around to your neighbors, thrusting the magazine under their noses and saying: "Read this! Read it now!"

Such an article is the one entitled "Hiroshima," to which the *New Yorker* devoted its entire issue for August 31. That was an act of rare discernment, for it is unlikely that in our day any article will meet greater public interest or penetrate deeper into the American conscience than this.

This is not a treatise. It is a factual account, in straightforward reportorial style, of what happened in Hiroshima on the morning of August 6, 1945, and in the sad days that followed. It is John Hersey at his best. Up until now we have heard a great deal about the scientific and political implications of the atomic bomb. We have heard vapid and sentimental accounts about the reaction of that figment of the propaganda writer's imagination, the so-called "typical Japanese," to the bomb—the Japanese of the quaint customs, the flowing kimono, the geisha girl and the hissing smile. Hersey's narrative tells us how human beings reacted to the bomb. Three minutes after one starts to read one forgets that one is reading about a bomb that fell on a remote city in a strange land. The reader senses that he is coming to grips with the elemental man struggling against the unknown. He sees his neighbors, his friends, his children and himself in the grip of catastrophe.

Perhaps that is the most comforting way to read this article, if there is any comforting way. To be caught up by the spirit of this moving narrative is to share with the little stenographer, the two bewildered doctors, the widow and her children, the German Jesuit missionary priest, and the conscientious and energetic Japanese Methodist minister their shock and their grief and their suffering. For this is the story of those who survived, more than of those who died. It is much more excruciating to read it the second time and to identify yourself, as every American must, with the hand that tripped the bomb release that sent compound tragedy hurtling into the unsuspecting city. Nineveh, "that great city of six-score thousand," was spared by God. The spirit of Jonah had its way with Hiroshima, that "medium-sized city" of eighteen-score thousand persons.

It is useless to go into detail here. Every part of the closely woven account contributes to the overwhelming impact of the whole. You will not be able to stop reading once you have started. There are four reasons for reading this article, and soon.

First, the facts themselves need to be known. What did the bomb explosion look like; what did it feel like; what did the men and women and children do before and after the bomb fell; what did they think about; how do they feel toward Americans; what did they think hit them? The answers to these questions and many more are here.

Second, it gives a realistic view of the Japanese themselves. Have you almost forgotten those moving stories of the London "blitz"? Here they are. One recognizes all over again the same kind of people who rose to the occasion when the battle of England was at its height. Brave and cowardly, wise and foolish, selfish and self-sacrificing, tragic and comic—here they all are, those wonderful, strange, indomitable, eternally hopeful human beings.

Third, it raises again, and sharply, the question of the ethics of obliteration bombing. Hersey does not raise the question himself directly. But it shouts out at us from his narrative, and from the words and attitudes of the sensitive spirits of Hiroshima.

Fourth, it gives us a concrete picture of what people really mean when they talk glibly and lightly of "the next war." This is it—in miniature. And the miniature paralyzes the imagination.

Have I said enough? I think not. No one can. All I can say is: "Read this! Read it now!"

Russell S. Hutchison.

Books in Brief

The Tomb of Jesus. *By Sufi Mutiur Rahman Bengalee. Moslem Sunrise Press, 220 S. State St., Chicago, 60 cents.*

The thesis is that Jesus did not die on the cross but, in a swoon, survived both crucifixion and burial; that, after appearing to his disciples, he went east, "came to the Punjab by way of Afghanistan and after paying visits to Benares, Napal and Tibet, finally arrived in Kashmir where he settled,"

among a people descended from the lost ten tribes of Israel; that he was buried in Srinagar, Kashmir, India; that a tomb at that place has long been known as that of a prophet, Yus Asaf, who had come from a far country; and that this Yus Asaf has more recently been identified as Jesus. The life, work and travels of Jesus in the East are said to be "recorded in a well known historical work, *Rawzatus-Safaa.*"

SINGING WATERS. *By Ann Bridge. The Macmillan Company, $2.75.*

The best part of this novel is its description of Albania—an enthusiastic and highly perceptive observer's account of the geography, history, customs and people of a land that has changed little in the past five hundred years. This traveler's report is embedded in a rather slight story about a rich and discontented young American woman who is induced by a chance acquaintance to visit Albania. There, sharing the patriarchal life of the people, this pitiable product of an advanced technical civilization finds a reason for existence. Miss Bridge skillfully blends plot and information. But that very interplay becomes the means for conveying a good deal of sociological misinformation. The only lifelike character in the book (oddly enough, not only this English writer's Americans but her Englishwomen are peculiarly unsubstantial) constantly emits half-truths concerning the nature of man and of culture which no other character is able to correct and which are presented as proved by the heroine's experience.

Books Received

(Some of these will be reviewed)

Beyond Doubt. By Kenneth L. Patton. Beacon Press, $2.00.

My Boyhood in a Parsonage, Some Brief Sketches of American Life toward the Close of the Last Century. By Thomas W. Lamont. Harper, $2.50.

Great Christian Books. By Hugh Martin. Westminster Press, $1.50. An introduction to seven classics, from Augustine's *Confessions* to Browning's *The Ring and the Book.*

Medieval Islam, A Study in Cultural Orientation. By Gustave E. von Grunebaum. University of Chicago Press, $4.00.

Joy. By Georges Bernanos. Translated by Louise Varèse. Pantheon Books, $2.75. A novel.

Not with the Fist, Mexican-Americans in a Southwest City. By Ruth D. Tuck. Harcourt, $3.00.

Citizen 13660. Drawings and text by Miné Okubo. Columbia University Press, $2.75.

Things New and Old, Selected Poems Published and Unpublished. By Thomas Durley Landels. James Ladd Delkin, Stanford University, Calif. From the title of the opening poem, one gathers that the author is eighty-three. But his is the wisdom rather than the weakness of age. Many of these poems were written much earlier. They have serenity and strength, clear thinking and sensitive feeling, and a fine sense of the value of words.

The United Nations, A Handbook on the new World Organization. By Louis Dolivet. Farrar, Straus & Co., 580 Fifth Ave., New York, $1.75.

The Big Clock. By Kenneth Fearing. Harcourt, $2.50. A novel.

CORRESPONDENCE

Light on Germany

EDITOR THE CHRISTIAN CENTURY:

SIR: Not only what American military censorship seeks to conceal in occupied Germany but also something of the theological life there was revealed in a letter recently received (dated June 11, 1946) from Professor Strathmann, erstwhile professor of New Testament theology at the University of Erlangen. A carbon copy of the letter was precisely snipped by a conscientious censor, but another censor passed the original letter without mutilation. Italics in the translated excerpts below indicate the work of the censor's shears.

"You would not recognize Germany again. Where shall I begin? Of the extent of the destruction in cities and the transportation system, of the mass misery of the millions from the east—almost all the fields there lie idle—*those deported and robbed of all possessions, except that they have not perished from murder, hunger and cold, all this is beyond the comprehension of anyone who has not stood in immediate contact with the afflicted. What inhuman deeds have been perpetrated (more than 40 per cent of all women in eastern Germany have been raped; in Berlin there were over 60,000 suicides from May to August 1945!) and are still continued surpass* all that has yet happened on this earth. Now they are jamming the population together into western Germany and wonder why they can't make a living. Food enough for them cannot be produced. Imports could be paid only by exports, but our industries continue to be destroyed. We are not to export, quite apart from the fact that we shall not be permitted to produce. *Where is there a purpose in all this? The mortality rate is terrible and exceeds the births two or three times. The dead in many cases are buried only in paper sacks, in part only in borrowed (!) sacks. Tubercular and intestinal diseases are increasing at a frightening rate. Infant mortality is terrible.* Clothes . . . are not to be had. Sewing thread is almost impossible to find. For months we have had no soap. . . . We try to get along with wood ashes! . . . Yet conditions are relatively good in the Ami-zone because the Americans draw their supplies from their homeland and do not requisition food in order to send it home. People in the cities can get enough food only if they have some sort of connections with the Amis. But these connections are not always above suspicion. . . .

"Erlangen was not destroyed. . . . The only damage was through artillery fire April 15-16, 1945. But the occupation troops require much housing. We had to leave our house within two hours on April 21. . . . After months I finally succeeded in rescuing most of my library. [Professors] Elert, Rauck and Preuss had to give up their homes. The other professors were spared. . . . My house, now empty, is not fit for use. . . . More painful for me was that my colleague, [Professor] Sasse, considered it proper in April 1945, without any compulsion, to besmear Elert, Althaus and myself in a secret letter to the Americans. I did not learn of it until August . . . and can only be deeply ashamed of his conduct. By a perversion of the truth, I was described in his letter as a 'nationalist.' . . . I was not dismissed, but was compelled—temporarily—to request a 'leave' and since Dec. 1, 1945, do not lecture any more. I who was one of the very few who did not howl with the wolves and was the only man in the whole university who, as long as it was possible, actively opposed the nazis with the spoken and printed word, and was for that reason maligned and hated by them. But perhaps the matter will be straightened out. . . .

"The movement of the German Christians . . . decreased in importance years ago and has now fully disappeared. Where their men were in office—in Bavaria there were fortunately very few—church life has deteriorated unbelievably. . . . The church enjoys spiritual freedom again and finds more open hearts than it has for a long time. Yet much happens today that violates a sense of justice and embitters one's spirit. . . .

"We are depressed by the continuing hindrances to theological books. To be sure, the New Testament commentary [*Das Neue Testament Deutsch,* a popular four-volume non-technical commentary and translation] will appear in revised form. Since Professor Buechsel died *(he was shot at the door of his house in Rostock by plundering Poles*—a Russian officer took him in his

auto to the clinic, but it was too late) I have been assigned the revision of the commentary on John. . . . Kittel's *Theologisches Wörterbuch* will be continued. . . . Above all we miss our theological journals and especially my *Theologische Blätter,* which was forbidden by the Gestapo in 1942 because of hostile attitude to the party. Intellectual intercourse and life is impossible without journals. We are not able to understand why these journals are not permitted. They certainly are of no use for making war. The most important theological book which appeared during the war is the *New Testament Theology* by Stauffer, an unusually stimulating but also constructive volume.

"The theological faculties in the western zone are almost all active again. The most attended are those at Erlangen, Göttingen, and Tübingen, each with about 300 students. . . . The theological seminary in Bethel is open again with about 170 students; also a free faculty—that is, without state recognition—in Berlin and in Elberfeld. The strongest theological influence which has arisen is Professor Thielicke in Tübingen. . . . He has never sprinkled even a grain of incense to the beast. . . .

"And now God be with you. His Kingdom is not of this world. But a few bright rays of it shine into the darkness of our earthly world."

You will be interested to know, incidentally, that Professor Sasse has risen to become rector of the university, in recognition of his "cooperation" with the AMG. I can vouch for Strathmann's needling of the nazis, a technique at which he was very adept, using wit, sarcasm and innuendo in the brightly written news items of his journal. It was under him, as an exchange student from the United States, that I made my doctorate. Strathmann had been a member of the Reichstag as sole representative of a Christian party under the Weimar republic.

United Lutheran Publication House, Philadelphia, Pa. — Gustav K. Wiencke, Editorial Department.

We Feared This Was the Meaning

Editor The Christian Century:

SIR: When a churchman thinks of the Anglican Church as a "bridge church," he does not have in mind a passage-way over which Protestants may pass to Rome or vice versa, but rather a meeting ground whereon both Protestants and Romanists may meet and unite in the one, holy, catholic and apostolic church of Christ without the excesses of Rome on the one hand or the abstractions of Protestantism on the other.

If that be a narrow, bigoted and sectarian position, don't blame us Episcopalians for it, because thoroughbred Anglicans really believe that our Lord and his apostles made the church upon the Anglican pattern. If we didn't why should we give our time, money and energy to perpetuate such an institution? That would be rank hypocrisy.

Anglicans believe that the church is neither Roman nor Protestant, but Catholic, and when we say Catholic we do not mean a multiplicity of sectaries with varying faith, different polity and different worship, but an institution established in Jerusalem 1,900 years ago by our Lord Jesus Christ and his apostles, entrusted with and commissioned to teach a definite faith, possessing a definite polity and observing definite worship, which institution has perpetuated itself generation after generation until it has come down to us today. Christ and his apostles made the church and men cannot remake it. All men can do is to perpetuate what has been made.

Please give us credit for having just a little bit of sense and for being loyal to our convictions.

St. John's Episcopal Church, Cambridge, Ohio. — Emory Ferguson.

A Protestant Japan?

Editor The Christian Century:

SIR: Your recent editorial, "Prelate Sees Catholicism Winning Japan," is sad news. A Catholicism-ruled Japan will be a greatly more unfortunate country than a communism-ravaged Japan, for there will be less chance for revolt in the former than in the latter. State Shinto tried to make the natural Japanese folk spirit insular and docile. Continental Buddhism tried to philosophize Japanese's beliefs and make their lives comfortably acquiescent. Confucianism tried to standardize Japanese thinking. However, all that these centuries-old attempts did to Japanese character is but superficial. The soul of man longs for free and independent soaring in response to the call of God. His temperament is like that of a pioneer Protestant—progressive, liberal, democratic. Giving Japan the Roman Catholic Church is giving her a past. Give Japan Protestantism and the future!

Grant Community Methodist Church, Spokane, Wash. — Taro Goto.

Land and Freedom

Editor The Christian Century:

SIR: Writers like Mildred Jensen Loomis and Benjamin Miller have one thing in common: in all their criticism of the economic structure they have either forgotten or failed to recognize that our troubles today spring directly from our abandonment of a free economy and the fundamental rights and liberties of the individual —rights and liberties upon which no other individual, minority or majority may infringe and which the government itself is bound to observe and respect.

The advocates of both "economic collectivism" and "free land" should try Russia. There land is a monopoly; the government owns it all. But in America it is no more a monopoly than is any other private property.

A return to the Constitution and, of course, the scrapping of all the socialistic legislation of the last dozen years, plus an honest and determined resolve to keep out of any more wars, would make America freer than it has been for a decade—yes, since 1916. A free America, giving liberty and a free economy an honest trial and making a success of it, might well be the most heartening sight a war-weary, plan-weary, socialist-tormented world has seen in thirty years. Everything else has been tried. Why not liberty and peace? It is only in such an atmosphere that the moral and spiritual rehabilitation which the world needs can be achieved.

Smithshire, Ill. — Franklin Strong.

Editor The Christian Century:

SIR: It is regrettable that an article of such spurious nature as "What Is a Free Society?" in your September 4 issue should appear in The Christian Century. It is true that economic thought does not offer us many answers to our many economic ills, and new approaches and ideas on the subject are welcome. Yet new ideas which ignore logic and analysis are of questionable value.

Mrs. Loomis has a novel idea that many of our problems would be solved if "we provide free and equal access of individuals to land." Precisely how we should go about administering this scheme in practice is left to the ingenuity of the reader. The institution of private property is held to be wicked. The collective ownership of land is also objectionable to Mrs. Loomis. "We move from one tyrant, monopoly, to another tyrant, government." Does Mrs. Loomis then imply anarchy with respect to land? That alone remains.

"Men were freest in those periods of the world's history when a frontier of land existed to which they escaped from the tyranny of employment." The frontier thesis of history, which holds the availability of free land to have been an important factor influencing history, has proved a basis for voluminous argument since it was advanced in 1893. To attempt to carry it further and say that men were "freest" when the frontier existed is an inaccuracy. If by "freest" Mrs. Loomis means freest from economic want, an investigation of statistics will show otherwise. The amount of real income to families was not larger prior to the passing of the frontier in the United States than it has been since, nor was the distribution of total national income more equal. And why is employment tyrannous?

"Thousands of farm acres and millions of city lots are being held idle or only partially used in the hope of sale at a high figure." Where are all of these idle acres? Owners do not leave land idle just because of a peevish whim. They seek to maximize profits,

minimize losses. If a piece of property is not utilized, it simply means that the costs of placing the land in production are more than the value of the products to be derived from its use.

Perhaps the difficulty lies in Mrs. Loomis' contention that "all production comes from land." But land is only one factor in the productive process of creating useful goods and services. Obviously other contributions from labor, capital and management also enter into the resultant product. Sometimes land is a highly important factor, as in agriculture and mining; sometimes it is insignificant, as in the service industries or the professions.

We cannot create a free society by destroying our social institutions. Even though they have imperfections, the result would be chaotic. The solution lies deeper than Mrs. Loomis' "corollary between free land and free men." It will not be found or attained through catchy panaceas.

Bradley University, Peoria, Ill. ROBERT S. ECKLEY.

EDITOR THE CHRISTIAN CENTURY:

SIR: Please send me another copy of your September 4 issue. I want to keep the article, "What Is a Free Society?" which deals with the land.

I view with regret your foolish effort for social equality between the races. Why won't you learn that the important thing is economic in character, and relates to the land? I have long realized that the correct solution of the race question is the endowment of each Negro with a small piece of debt-free, tax-free land. Then let him remain black and the white race remain white, for the most important thing in the world is to preserve the purity of the white race. Give every Negro a piece of land and let him understand that he may never aspire to the hand of a white woman. Let the races remain forever utterly separated socially, each living his own life and attaining to the level of culture which he can realize by the exercise of his own talents.

Shreveport, La. JOHN B. RAILSBACK.

From a Discharged C. O.

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to express my personal thanks as well as the thanks of the other men who have been in Civilian Public Service for the great service that The Christian Century has rendered through the "Situations Wanted" column. Discharged during August 1946, I have accepted a position teaching geography at Middlebury College, Middlebury, Vt. Someone else has been appointed to continue my work as demobilization secretary at the National Service Board, but I wanted to take this opportunity to send my personal thanks and appreciation to The Christian Century.

Middlebury, Vt. J. ROWLAND ILLICK.

Episcopal-Lutheran Union?

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Sherman E. Johnson is to be commended for his discerning and forthright analysis of the arguments for and against the Episcopal-Presbyterian union. His is precisely the high quality of statement which those of us who know him would expect him to make.

At the double risk of being misunderstood (because of brevity) and of adding to the confusion, I nevertheless have for years felt led to ask publicly, as I frequently have privately: Are not the Episcopal and *Lutheran* churches much closer theologically and ecclesiastically than any other two of the historic sections of the church in America? The genius of the Reformation, to which Dr. Johnson refers as being expressed in Presbyterianism, is, it seems to many, much more conservatively and in a more moderate way expressed in the doctrine, churchmanship, indeed the *Geist* of Lutheranism than in any other non-Roman body. And I venture to say that if a vote were taken among the clergy of the Episcopal Church in America, more pastors of both wings would look with favor upon relations with the Lutheran Church than can find any equal enthusiasm for the proposed merger. For this, incidentally, the mutuality existing between the Anglican and the Swedish (and other) Lutheran churches furnishes strong tested precedent. It would be profitable to hear a representative Episcopalian reaction to this judgment.

Chicago Lutheran Theological Seminary, Maywood, Ill. CHARLES W. KEGLEY.

Prayer 'In Truth'

EDITOR THE CHRISTIAN CENTURY:

SIR: It would appear that a stumbling block in the way of the union of Episcopalians with Presbyterians is the devotion of the former to their Prayer Book. To an onlooker that seems to betray a false notion of the function of prayer. Prayer is not an ordinance. It is "the soul's sincere desire" for God and does not even require formulation in words.

All churches long have neglected to observe Christ's teaching regarding prayer. He said very explicitly that prayer in public was to be very carefully avoided. The reason for that is obvious and sound. Public prayer is unavoidably influenced by the presence of auditors and is almost certain to be addressed in reality to them. That is not worship "in truth." The use the church makes of the Lord's Prayer is also reprehensible. Anyone familiar with the teachings of Christ knows that he did not intend to give his disciples a prayer form to be repeated verbatim. That is not deducible from his words, "after this manner." He simply aimed to lay down the lines along which prayers to God should move.

Duluth, Minn. WILLIAM F. CLARK.

Spiritual Heritage of the West

EDITOR THE CHRISTIAN CENTURY:

SIR: There is a statement in the editorial, "No Honor, No Peace," issue of September 11, which is—perhaps—theoretically true but practically erroneous; viz.: "We have turned our backs on the spiritual heritage of Western civilization, which is centered in respect for human personality." "Respect for human personality" *should* be the center of our spiritual heritage; plainly it is not. It is something different—and pagan; it is "respect for" profits!

"Ye cannot serve God and Money" falls on deaf ears, and we have been, now are and will continue to be serving Money and, on Sunday and in the sanctuary, God also, as a secondary consideration. All this must be reversed before we shall be secure.

Vested interests everywhere watch warily lest they be undermined or overthrown; their vigilance and obduracy are plain in the peace conference and constitute the root cause of disagreement and contention. The diplomats and politicians there assembled feel this hydraulic pressure from their respective governments and nations, just as the directors of a corporation feel it from their stockholders. Everywhere and at all times, save on Sunday, this pressure persists, and it will persist unless the first word of the gospel is heeded, and we "repent, for the reign of God is at hand." Do you not think so, or is my thinking awry?

Municipal Court, Los Angeles, Calif. FRANK G. TYRELL, Judge.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "No Honor, No Peace," sounds a note that needs to be stressed repeatedly. There seems to be little moral indignation on the part of many American citizens because of the flouting of moral principle by those leaders who got us into the war and who somehow are unable to get us back into the way of peace. We have no great leaders today—leaders who are motivated more by moral principle and insight than by political expediency. Countless thousands are suffering because there are no great statesmen who can guide a war-weary and atom-frightened world into the path of enduring peace. There is no Moses, no Gladstone, no Lincoln on the horizon of the present.

We do indeed need to confess our sins and pray that "God will raise up a national and world leadership which will affirm the Christian basis of political morality and mean it!"

Philadelphia, Pa. HOWARD W. KING.

Hold First National Conference Of Young Churchmen at Lakeside

Three Hundred and Fifty Veterans and Others Attend Meeting Called by Federal Council of Churches and International Council of Religious Education to Consider Postwar Role of Young Men in Church

LAKESIDE, OHIO, Sept. 7.—America's young men asked for a voice in church affairs—asked to help revitalize the church's role in social relations in the postwar world—at the first National Conference of Young Churchmen, held here Sept. 3-6. Calling for a "seven-day-week faith," the conference of 350 men under 30 committed itself to "personal responsibility for needs of the world about us," and spoke its piece about how the younger generation could serve the church to secure increasing effectiveness.

The meeting proved to be an exchange of ideas and principles. The Federal Council of Churches and the International Council of Religious Education looked on the four-day meeting as a means of training young church leaders. They provided a capable group of speakers to set the stage for the conference. The young churchmen listened, considered carefully and talked sensibly. The result was a set of principles that not only will serve as guideposts for churches from coast to coast, but will provide a solid backlog of sound thinking that can well be taken into consideration when church policies are discussed during the coming months.

Veterans Predominate

One of the outstanding features of the meeting was its interdenominational character. More than 20 denominations were represented. Delegates came from all parts of the nation and from China, South Africa, Puerto Rico and the Philippines. About 90 per cent were veterans. Not so many months ago they had been gathered perhaps at an air corps base for a pre-raid briefing or at a training camp for instruction in the rudiments of warfare. But this week they met to develop ways in which young men of America could better fit into the Protestant church's program of service. And it wasn't just a routine workshop program dominated by a discussion-leader minister. The young churchmen wanted to talk, and they made themselves heard on what the church needs. They were resolved to stir the church to action.

A former navy doctor from South Carolina had an idea that preachers needed a practical, everyday way to preach the Bible to interest young men. Young Dave McShane, of Lincoln, Neb., thought it was more than preaching that was needed. He wanted the church to help youth find answers to the many problems they face today. "Chuck" Griffin, a young engineer from Salina, Kan., was anxious to try to develop a formula that would apply engineering methods to human relations. Each one voiced his beliefs. They filled the air with ideas as to how the church could more effectively work for a better tomorrow.

Recommendations passed by the group were practical expressions of belief in a better world for tomorrow, yet they were conservative findings, carefully worded to meet the views of the young churchmen from all parts of the country. Resolutions favored the teaching of religion in public schools and recommended the formation of interracial community councils and equalization of educational opportunity between races. The young churchmen supported the United Nations and recommended the transfer of national sovereignty in important areas to a world organization as soon as practical. They approved interdenominational church efforts at all levels. They endorsed rigid control of the liquor traffic and abolition of gambling, vice and crime through appeal to local authorities, encouragement of community pride, and positive secular and Christian education. They recommended that the Federal Council of Churches urge the exchange of young churchmen with Russia to promote better understanding.

Bishop Oxnam Speaks

Bishop G. Bromley Oxnam, president of the Federal Council of Churches, answered prevalent predictions of another war with the assertion that "American freedom can be used by intelligent and patriotic Americans to establish justice and preserve liberty by peaceful means . . . . It isn't enough to proclaim some ethical ideal. We need men trained in human relations—leaders trained in justice, qualified like engineers trained in building bridges—trained in scientific intelligence and in technical skills to make our ideals real. We could ask Russia to exchange 100 educators . . . 100 doctors . . . 100 of you veterans . . . just to get better acquainted . . . just to let them know that the people of the United States don't want another war."

An Impromptu Session

The four-day session was filled with good meetings and good speakers. One of the best was an impromptu program presented by the young men themselves to fill an evening left open because Francis Harmon, vice-president of the Motion Picture Producers and Distributors of America, missed plane connections in England. It was called "The Church on the March" and highlighted tangible examples of what churches are doing in community relations. A choir of 35 voices was hastily formed by Prof. Fred Miller of Mount Union College, just because the boys wanted to sing. Then delegates heard of the cooperative church community plan in Cortland, Ohio; of the juvenile delinquency program in Chevy Chase, Md.; of a new religious and social ministry for people over 65; of the Church World Service program; of the social service clinic in Trenton, N. J.; and of church work with migrant farmers in the west.

It was a geologist, Kirtley F. Mather of Harvard University, who joined a group of the delegates to study rock formations on a field trip to Put-in Bay, then summarized the week-long meeting by saying: "Intelligence is not enough. Knowledge and mutual understanding provide only the foundation on which the superstructure of good will may be reared. Something more is needed—religion." "We must learn to live with ourselves and with our God, and learn to live as citizens of our world community," he concluded. And 350 young churchmen joined in a firm resolve to pitch in and help make it a better world.

J. C. TOEDTMAN.

United Church Convenes

General Council of Canadian Church Meets in Montreal for Planning

MONTREAL, Sept. 13.—The 12th General Council of the United Church of Canada began in Erskine and American United Church, Montreal, two days ago. In 1926 the General Council met in this city for the second council after the birth of the United Church in 1925. Commissioners now assembled from the length and breadth of the dominion in the first postwar convention have the task of legislating and planning for the years ahead.

Asks Interchurch Cooperation

The retiring moderator, Jesse H. Arnup, directed the council's attention at the outset to the problems that face a uniting church. Dr. Arnup stated that a world cleansed of war "cannot be achieved by a politically minded Roman Catholicism acting independently and a nationalistic Protestantism uttering fragmentary judgments in accord with the national policy of the country to which each section happens to belong." The Roman Catholic Church, he declared, should participate in a Christian world order in cooperation with the Protestant ecumenical movement. He said that he regarded as the most important event of his two years in office the inaugural meeting of the Canadian Council of Churches. Canada now takes her place in the World Council of Churches along with more than 90 independent denominations from 30 countries reaching around the world.

Who Speaks for the Church?

Dr. Ernest T. Thompson of Richmond, Va., brought greetings from the Western Alliance of Reformed Churches, saying that in the United States, churchmen look to the United Church of Canada as proof of the fact that Protestant churches can work together. He warned the council that the Roman Catholic Church, powerful because of its unity, might come to be regarded by the world as the spokesman for Christianity unless Protestants learned to express themselves with a single voice.

Paganism on Frontier

Shortage of workers was the big cry from all the missionary leaders voicing their plea before the General Council.

R. C. S. Crysdale of Williams Lake, B. C., said that he was the only worker in a territory 300 miles long and 150 miles wide and the only Protestant minister serving over 4,000 church members in that territory. If ever there was an opportunity for "red-blooded young men and women who want a job of work to do it is on the frontiers of church territory in Canada today." Where ordained ministers are not available, the missionaries said, more thought should be given to the training of energetic and able laymen to help carry on the work.

Shortage of Missionaries

The Women's Missionary Society of the United Church of Canada reported that 176 missionaries are carrying on work in 96 centers, from the fishing villages of Newfoundland to the coastal districts of British Columbia. The dominion president, presenting her report, stated that for lack of nurses hospital work might have to be cut down. Staffs are overworked, she said, and community workers cannot hope to achieve what they know to be their legitimate goals. Missionaries are returning to the foreign field. In south China, long under the occupation of the Japanese, missionaries of the W.M.S. are now at work. Others are on their way to Africa and India, but again the shortage of workers is appalling. In place of the 175 workers in the foreign field before the war, there are only 133 available today.

The same story was told by Dr. Robert McClure, medical director of a Friends Ambulance Unit, the first to enter north Honan province in China after the surrender of the Japanese. The church in China has become spiritually of age, he said. Its numbers have been reduced by defection, but it is stronger in spirit, and seeks aid from the Canadian Church on the basis of one full-grown church dealing with another. The era of the wise foreigner bringing enlightenment to the simple natives is past.

Interfaith Marriage Battle

The report on Christian marriage and the Christian home brought to a focus many of the problems that face every Canadian community at the present time. The right of the Protestant clergy to perform marriages between Protestant and Roman Catholic persons has been upheld both by the court of appeal of the province of Quebec and by the judicial committee of the privy council, but the Roman Church continues to deny the right of non-Roman clergy to perform such ceremonies. Some courts have put canon law before the civil law and annul such marriages solely on the ground that one party to the contract was a Roman Catholic and that the ceremony was performed by a Protestant clergyman. The percentage of mixed marriages has been increasing steadily over the past decade.

Thomas W. Jones, minister of Calvary United Church, Montreal, since 1918 was unanimously elected moderator of the 12th General Council. Dr. Jones served on transport service with the Y.M.C.A. for four years during the First World War, and in 1940 went to England as senior Y.M.C.A. supervisor of the Canadian First Division, serving with them during the battle of Britain.

MAYNARD W. BOOTH.

Episcopal Vote Kills Unity Plan

Triennial Convention Turns Down Plan of Union with Presbyterians While Bishops Open Way to Divorce

By Harold E. Fey

PHILADELPHIA, Sept. 14.—Today the House of Deputies of the 55th National Convention of the Protestant Episcopal Church turned down an invitation to study the proposed plan of union with the Presbyterian Church, U.S.A., and the House of Bishops voted to "liberalize" the marriage law of the church. Each action requires the concurrence of the opposite house, but such concurrence is expected to be given without substantial change before adjournment on the 20th. The most important additional action taken by the convention was ratification by both houses of the plan for the merger of Protestant interchurch agencies into the National Council of Churches of Christ in America. The convention opened on Sept. 10. The House of Deputies elected former Supreme Court Justice Owen J. Roberts as its first lay president. The bishops are scheduled to elect a new presiding bishop next week.

Reject Majority Report

The deputies' action killed the Proposed Basis of Union which had been worked out by Episcopal and Presbyterian committees during the nine years since the 52nd convention of the Episcopal Church initiated the unity negotiations. The majority of its own church unity commission brought before this convention recommendations that the plan of union be referred to the churches for study. In refusing to accept this recommendation, the deputies ordered their commission to prepare and publish a new Episcopal proposal "in harmony with the Lambeth Quadrilateral." This proposal is to indicate that the Protestant Episcopal Church "is prepared to enter into intercommunion and to proceed toward organic federation with the Presbyterian Church in the U.S.A. or with any other interested Christian body." The resolution thanked the Presbyterian Church for its courtesies and asked it "to prepare a similar formulation, taking into account the points of the Lambeth Quadrilateral." The commission is authorized to "continue negotiations" with the Presbyterians and with other Christian bodies with which closer fellowship is possible. The reports of both majority and minority groups on the commission were received with thanks, but the churches were not authorized to study them or the bishops to report to the next National Convention the results of the study.

Marriage Canon Revised

The revision of the marriage canons of the church, which had been under discussion since 1925, gives each bishop power to authorize or to refuse to authorize the marriage of divorced members of the church or of members with divorced persons who are not in the church. The new Canon 17 requires that the divorce shall have taken place one year or more before the applicant asks the bishop for "a judgment as to his or her marital status." Upon receiving such application, the bishop is required to ask himself whether "the parties intend a true Christian marriage." If he decides that they do, he "may" refer the application to a "council of advisers," but their advice is not mandatory. The bishop then issues his ruling, taking care that his judgment "conforms to the doctrines of this church, that marriage is a physical, spiritual and mystical union of a man and woman created by their mutual consent of heart, mind and will thereto, and is an holy estate instituted of God and is in intention lifelong."

High Church and South Win

The same combination of Anglo-catholic and southern votes which in the House of Deputies killed the proposal to study the Proposed Basis of Union with the Presbyterians, in the House of Bishops carried the revision of the marriage canon. Bishop Conkling of Chicago, a leading Anglo-catholic, led off by saying that he would endorse and support the proposed new canon. He regarded the fact that "a certain range of interpretation" is allowed in it to be inevitable and right, since "a wide range of possible interpretation by bishops exists now." However, he hoped that the church and the public would not get the idea "that we are loosening the marriage tie." The word "liberalization," he said, had "unfortunate connotations" when used in this connection. The Bishop of North Carolina then spoke in favor of the proposal, saying that it "combines the ideal with the practical" and "balances mercy and justice." His colleague from South Carolina agreed. Then Bishop Ivens of Milwaukee, leading high churchman, moved the adoption of the canon and a standing vote was ordered. The affirmative vote included everybody in this correspondent's view. No negative vote was called for or taken. In contrast with such procedure, which is said to be not unusual in the House of Bishops, the House of Deputies, under the chairmanship of former Justice Roberts, was conducted with a parliamentary precision and correctness that won universal commendation.

Vote for Agency Merger

An important action of the convention was the vote by both houses to put the Protestant Episcopal Church behind the proposed merger of eight interchurch agencies into the National Council of the Churches of Christ in America. The Episcopal Church, which was the most recent large church to unite with the Federal Council of Churches, found the prospect of the merger in which the Federal Council will unite with other interchurch bodies not at all alarming. The expected opposition to the proposal did not materialize and the proposal carried with large majorities in both houses.

The Reconstruction and Advance Fund report showed $7,059,000 raised. Amounts yet to come may lift the total to $8,000,000. This is less than the $8,800,000 which was the last target at which the church was invited to shoot, and more than the $5,000,000 which was the original objective. The church gives $10,000 a year to the Federal Council of Churches, $750 a year to the International Council of Religious Education, and $12,810 to the Foreign

Missions Conference and the Home Missions Council combined. It is hoped to raise $1,000,000 a year for relief in the next three years.

Woman Wins Seat

The women of the Episcopal Church, who for the first time won a seat for a member of their sex in the House of Deputies at this convention, gave $1,631,576 to the work of the church in their "United Thank Offering." Presentation of this offering is an important event of each convention.

Both houses went on record early in the convention in support of the movement for a presidential amnesty for conscientious objectors to war.

The speeches of the Archbishop of Canterbury, who visited the convention, were watched with care by people who wanted to learn his views concerning the proposed plan of union with the Presbyterians. He said nothing directly on the issue in public, but reports of his behind-the-scenes comments, together with the interpretations placed on some of his public remarks, credited him with something less than strict neutrality.

Navy Chaplaincy to Produce Films

The chaplains' division of the navy is preparing a series of 20-minute motion pictures dramatizing "decency and the underlying values of American life" in the form of modern parables. Chaplain Monroe Drew, Jr., associate editor of the *Army and Navy Chaplain*, has been appointed technical adviser of the project. He will work with the naval photographic service and commercial film producers in preparing the series.

South African Minister Protests Segregation

To show his sympathy with East Indians in South Africa who have organized nonviolent resistance in protest against racial prejudice and segregation, Michael Scott, an Anglican clergyman, is reported by Worldover Press to have refused to pay his taxes and to have made a financial contribution to the Indians' cause.

May Send Mail to Polish-Occupied Germany

The U. S. post office has announced that mail and parcel post may now be sent to addresses in the portions of Germany under control of Poland, pending final definition of the boundary between the two countries. Mail thus sent will be subject to the rates and conditions applicable to mail for Poland, and the address should name Poland as the country of destination.

German Protestants Undertake Social Research

A bureau of evangelical social research was organized in Frankfurt on the first anniversary of the establishment of the Hilfswerk, German Protestant relief organization. The bureau, which will coordinate sociological information through nationwide surveys, was set up by a group of Protestant leaders in the fields of religion, science and civic administration, Religious News Service reports.

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Lay Paris Woes To Propaganda

England Sees 'Open Diplomacy' Adding to Lack of Direction at the Peace Conference—Study Gambling

LONDON, Sept. 4.—The one piece of news from Paris that brings us a ray of hope after the weeks of vacillation and depression is the announcement that the Big Four foreign ministers are to meet again. Those who imagined that much good could come from "open diplomacy" have had their eyes opened to the perils of that practice. What has been happening is described in these words: "Microphones, spotlights and movie cameras have had an adequate trial and have proved to everyone's satisfaction that they are a hopeless encumbrance to the normal channels of international negotiation." Then there has been the irritating accompaniment of mass propaganda, with the most incredible charges being made apparently with the single purpose of reducing the prestige of certain nations. As the result of all this, people have begun to believe that the only hope of the conference's accomplishing anything must come from above. The coming meeting of the foreign ministers may provide the direction needed.

* * *

Issue Pamphlets on 'Peace Without Honor'

The National Peace Council has published and is distributing a reprint of an article, "Peace Without Honor," which appeared originally in the *Economist*. Although the council does not necessarily agree with every word in the article, it does feel that the British public should face the issues which it presents. The pamphlet points out that the world has shrugged its shoulders at the peace settlements which have so far been suggested, since those settlements seem to be devoid of anything that looks like a principle. "Having abandoned principles for what they thought was policy," it says, "the Western powers are now left with neither principle nor policy. Talk of Western values is today to a deplorable extent associated with the sentiments of an anti-Soviet crusade. But we have no right to denounce Communists for betrayal of values which have never been theirs. It is we who have fallen away from the ideals which were the highest expression of our Western civilization and which we professed only five years ago. Realism warns us that we cannot in this age expect to remake the whole world in accordance with those ideals, but our own garden is large enough to absorb all our energies in its cultivation without excessive concern over the thistles in our neighbor's garden. What to do with Western values is, first of all, to practice them."

* * *

Study Extent of Gambling

Through their committee on gambling the churches have been making an extended study of betting at greyhound racetracks—a practice which no good citizen, in the churches or outside, should ignore. Many students of social conditions in this country consider that gambling is as serious a social peril as intemperance. Its effects on human character cannot be so readily measured, but the committee on gambling has performed a needed service in pointing out the extent to which this kind of gambling has grown. It shows that at the 20 greyhound racing tacks in the Greater London area, nearly £70,000,000 was spent in 1945—more than twice the sum spent at the tracks in 1944. The amount spent at greyhound tracks elsewhere in the country is usually more than twice the amount spent in the London area, and to this must be added the bets placed with bookmakers. These figures are a disquieting symptom in our social life. The greyhound races provide little entertainment, only an opportunity for gambling on the part of the crowd and large returns for the promoters.

* * *

Propose Chapel in Memory Of the Brownings

On Sept. 6 a service was held in Marylebone Church commemorating the marriage of Robert Browning and Elizabeth Barrett there exactly 100 years before. It has been proposed that a memorial chapel should be built in the church in honor of the union of the two great poets. The proposal, however, has met with firm but courteous criticism on the ground that neither of the two was a member of Marylebone. Elizabeth Barrett, in her youth a Congregationalist, attended Paddington Chapel. Browning revealed in his "Christmas Eve" his generous and charitable attitude on our religious divisions, but so far as I know he never lost his sympathy with Congregationalism, which was the creed of his fathers. He did, however, pay many later visits to the church which had been the scene of his "perfect union."

* * *

'Closed Shop' Comes To London

The "closed shop" principle, not unknown in American industrial life, came this week to London. In consultation with the Transport and General Workers' Union, the London passenger transport board agreed to the principle, which in this case means that the employees of the board can no longer belong to another union or to no union. This is an important development, since the board is constituted by act of Parliament and subject to its control. The matter is sure to come before that body. The development is regarded by many as having set a dangerous precedent that may lead to something unhappily like fascism, since it means that one union will have virtually a monopoly in the industry. Certainly it would make difficult the creation of smaller bodies of workers with some new principle or method to defend. On the other hand, it is argued that it will be easier for the corporation to work with a single responsible body.

There is rejoicing in Fleet street today. The increased paper ration will make it possible for newspapers to be increased from four to six pages daily. This does not seem like much to rejoice about when one recalls the prewar newspapers of as much as 24 pages, but it is something. We hear too that publishers will be able to obtain more paper to reprint books destroyed by fire during the war.

EDWARD SHILLITO

Scholars Discuss Religion, Science

Leaders in Two Fields Join Philosophers in Seventh Annual Conference at the University of Chicago Sept. 9-11

CHICAGO, Sept. 15.—Some 100 scientists, philosophers and religious leaders met at the University of Chicago Sept. 9-11 in the seventh annual conference on science, philosophy and religion. The conference was originated by nine scholars who met at the Jewish Theological Seminary of America in New York in 1939 in an effort to overcome the departmentalization which they felt threatens the unity of American culture. Until this year the conferences had been held at Columbia University. The theme of this year's conference was the problem of power in its relationship to culture. Special topics considered were the influence of religious and social factors in power relationships, the forces that effect social change and how they operate, the part which Western culture exercises and is likely to exercise in the years immediately ahead, the problem of cultural integration, the part ideas and ideals play and the role of political power. Sixty scholarly papers had been prepared as a basis for the discussion.

* * *

Discussions Reveal Divisions

Members of the conference agreed that the gap between specialization and generalization was for the most part an unbridged chasm that exhibits itself as a lamentably neglected dimension in the modern educational process. It seemed to this lay observer that the scholars, while capable of the most painstaking processes of checking and verification on isolated problems of analysis, were guilty of extemporizing when they undertook to build a structure out of the material which their researches had mined. The discussion revealed three rather well marked divisions among the participants: those who believed that religion was an obstructive and divisive force which hindered human agencies in their work; those who believed that religious, social and economic groups must find their common denominator and go ahead on that as an accepted "orthodoxy" of American faith; and those who believed that if each religion pushed its genius far enough we would come out to a common faith and a purpose high and potent enough to achieve unity of action.

* * *

Agree on Basic Principles

In spite of the self-imposed rule that there should be no resolutions or findings, the conference reached some decisions. There was apparent agreement that power drives for materialistic ends in American life are dangerously disruptive and must be brought under unifying though not coercive control. There was general realization of the difficulty but desirability of scholars' understanding each other so that they themselves might exercise and experience some such unitive influence. There was noticeable agreement that the atmosphere of

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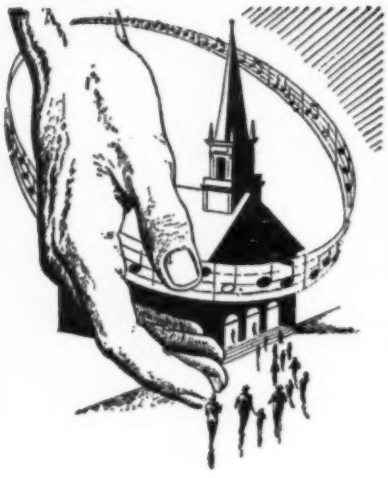

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freedom and mutual respect is the only one in which any such hoped-for end might be achieved, and that racial or religious bigotry blights such a prospect. Louis Finkelstein, president of the Jewish Theological Seminary of America, to whom in large measure the origin of the conference is due, was elected president. Lyman Bryson, professor of education at Teachers' College, Columbia University, and counselor on public affairs for the Columbia Broadcasting System, was elected secretary-treasurer, and Harlow Shapley, director of the Harvard University observatory, chairman of the executive council.

* * *

Many National Leaders Back Religious Education Week

The call for the nation-wide observance of the 16th annual religious education week, Sept. 29-Oct. 6, issued by the International Council of Religious Education here, is headed by statements from President Truman; John Edgar Hoover, director of the FBI; Eddie Rickenbacker, president and general manager of Eastern Airlines; William Green, president of the A.F. of L.; Eric A. Johnston, president of the Motion Picture Producers and Distributors Association of America; Tom C. Clark, attorney general; Admiral C. W. Nimitz; Luther D. Miller, chief of the chaplains' corps of the U.S. army; Clinton P. Anderson, secretary of agriculture; Grove Patterson, editor-in-chief of the *Toledo Blade;* Dean Acheson, acting secretary of state; Emily Taft Douglas, representative-at-large from Illinois; Sidney Smith, president of the University of Toronto; and R. A. Millikan of the California Institute of Technology. Ninety per cent of American Protestants, Roy G. Ross, secretary of the International Council, said in a statement issued here, will take part in church and community observances during the week.

* * *

Students Work for World Union

Colgate Prentice, a junior at Swarthmore College and a veteran of the U.S. army airforces, was elected president of Student Federalists (students for world federal union) at the first national convention of this body held at the University of Chicago Sept. 1-7. Richard Shapiro of Yale was elected college chairman for the body; Dave Baumann of Scarsdale, N. Y., high school chairman; Bill Lynch of Exeter, N.H., academy and prep school chairman; and Steve Chadwick of Yale, secretary-treasurer. The group, thus far sparked by R. L. Whitehouse and a group of veterans at Northwestern University, will continue to press for the organization of chapters on every campus and for the education and enlistment of students in the cause. The students plan to sponsor a world government peace conference in Chicago Nov. 28-Dec. 1. A west coast office has been opened in Los Angeles; as in Evanston, the office is a former garage. Deputations toured campuses from coast to coast during the summer.

* * *

And So Forth

The second trial in the suit of George Washington Robnett, executive secretary of the Church League of America, virtually a letterhead society, against E. P. Dutton & Co. as publishers of *Under Cover,* by John Roy Carlson, was begun here Sept. 11. The first trial last fall ended in a hung jury.

Virgil E. Lowder, secretary of the department of social welfare of the local church federation, who has been at the center of most of the efforts for better family living in the city, took the step to make a personal contribution when he and Jean Lucille Patterson were married recently.

The Chicago council against racial and religious discrimination, which correlates the efforts of all local organizations interested in better race relations, has prepared a study of the 59 acts of racial violence against Negroes occurring during the last 27 months and presented it to Mayor Edward J. Kelly. The mayor has promised police protection to Negroes for their residences in any section of the city, appointment of a special prosecutor for racial cases, in-service training for police officers with respect to interracial problems, and zoning law changes.

CHARLES L. VENABLE.

Greet German P.O.W.'s

British Student Conference Writes to Men Studying for Ministry, Teaching

LONDON, Sept. 5.—Delegates to a British student Christian conference held recently at Hoddeson voted unanimously to send a message of greeting to the 200 German prisoners of war who are enrolled in the Y.M.C.A. theological seminary and teacher training college at Norton prison camp. The message, which was first formulated in English, then translated into German, read as follows:

"We, the members of the Student Christian Movement of Great Britain and Ireland together with our friends who have come from other lands, send you our greetings. We wish that many of you could be with us here to enjoy the fellowship of Christians of many nations, united in a common faith. Our hearts rejoice to know that you who are going back to the great task of teaching the young people of your country are able to start your training now. Especially do we thank God that he has called many of you to serve him in the ministry of the church and in spreading the good news of Jesus Christ among your people. May he strengthen you in the work that lies ahead. We look forward to the time when you from your homes and we from ours may, after experiencing together the forgiveness of God in Christ, be able to join together in rebuilding out of the overwhelming chaos of the present day a real and living comradeship between the peoples of all nations."

The conference was attended not only by students from the United Kingdom but by delegates from Holland, the United States, France, Norway, Finland, India, Australia and Czechoslovakia. In the prison camp at Norton, 100 German prisoners of war are preparing to serve in the church after they return home, and 300 are planning to become schoolteachers. The school is sponsored by the Y.M.C.A. division of War Prisoners' Aid, which has its headquarters in Geneva.

ERNEST LEFEVER.

Archbishop Fisher Neutral on Union

Church of England Head in Minneapolis Interview Disclaims an Interest in Episcopal-Presbyterian Merger

MINNEAPOLIS, Sept. 10.—A brief visit from the Archbishop of Canterbury and a pro and con pulpit discussion of the proposed merger with the Presbyterian Church, U. S. A., has given this city a "preview" of the current General Convention of the Protestant Episcopal Church. The Church of England primate, Geoffrey Francis Fisher, made his first United States stop here en route to the Episcopal convention in Philadelphia. In an interview with this writer, Archbishop Fisher disclaimed any interest in the Episcopal-Presbyterian merger issue, declaring, "It is not my business to interfere with ecclesiastical politics in this country." He pointed out that "proposals of this kind are under consideration in different parts of the Anglican communion." The real purpose of his trip to North America, he said, is to "get to know some of the bishops of the United States and Canada so I can do a better job of presiding over the Lambeth conference in 1948." The archbishop said he was hopeful that the Russian Orthodox Church would join the World Council of Churches. The Roman Catholic Church, he reported, has "backed away" from efforts of the non-Roman churches in England to have closer relations with it. Concerning the condition of the English church, the archbishop said, "Like all of England, it is a bit tired, but full of cheerfulness and getting down to reconstruction after a very great strain, shortage of manpower and immense destruction of church buildings."

* * *

Teachers' Union Approves Federal Aid

At its recent national convention in St. Paul, the American Federation of Teachers, an affiliate of the American Federation of Labor, went on record approving the principle of federal aid, for non-instructional purposes, to state-approved non-public schools. Extension of public aid to parochial schools was hotly debated, with opposition centering around arguments demanding "separation of church and state." Proponents of the resolution declared that the government has a responsibility for all American children. They cited the G.I. bill of rights, which provides funds for tuition and education in both sectarian and non-sectarian schools, as an example of the government's already giving aid to denominational institutions. John Edward Thomas, minister of First Methodist Church, St. Paul, denounced the A. F. T. resolution in a sermon from his pulpit, declaring that the proposal was "in line with a movement under way for many years on the part of the Roman Catholic Church in America to secure public financial support for its private schools." He said the granting of federal aid to parochial schools would "amount to nothing more than diversion of public funds for private purposes," would "mean a kind of taxation without representation" and would "create

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one of the most divisive circumstances in American life since the Civil War." A multitude of parochial schools would spring up in a generation or less, he warned, "all vying with each other for larger and larger grants of public aid." "It is up to every Christian to block this program by every legitimate means possible," the sermon concluded.

* * *

Condemn Breaking Up Of Smith Meeting

The action of pickets who invaded and broke up a recent Gerald L. K. Smith meeting in a Minneapolis hotel has been condemned by heads of four Minneapolis human relations agencies as a "defiance of law and in violation of American traditions." Although condemning Smith's efforts to promote interracial or interdenominational cleavages, the statement said: "When some of the pickets took the law into their own hands and denied to Smith's audience, however misled or misguided, the right to hear him out, they fell into the trap of acting like Smith disciples and themselves became subversive of our institutions. The proper answer to Smith's unreason is reason. The proper answer to his efforts at rabble rousing is an affirmative program of education. The proper answer to his attempts to divide and conquer is the rallying around those leaders who preach, and by their conduct exemplify, the truly American program of mutual understanding and sympathy and the purpose of all men and women of good will to work together, so that democracy in our land may live." The statement was prepared by Amos S. Deinard, Jewish co-chairman of the Minneapolis round table of Christians and Jews, and signed by representatives of the round table, of the mayor's council on human relations, of the Minneapolis Urban League and of the National Association for the Advancement of Colored People.

* * *

Says Russia Is Hiding Trouble at Home

George Mecklenburg, pastor of Wesley Methodist Church, Minneapolis, is back from a two-month tour of Europe with an explanation for Russia's actions at the Paris peace conference. He said he learned in Poland and Czechoslovakia that "conditions in Russia are so bad that she wants to call attention away from them." He was informed that Russia is "having internal trouble," that "the big generals do not see eye to eye with Stalin" and that "famine conditions are extremely serious." Russia is "scared" of the United States, he said, because we are "preparing military bases around the world, sending military missions to South American countries, giving ships to nationalistic China and establishing the strongest possible B-29 bases in Japan." Dr. Mecklenburg observed the distribution of UNRRA supplies in France, Germany and Czechoslovakia. He took 30,000 feet of color movies, which he plans to show at his church in connection with lectures on his trip.

* * *

And So Forth

Baptized membership of the Evangelical Lutheran Church, formerly the Norwegian Lutheran Church of America, reached 661,355 at the end of 1945, according to a

report of A. J. Bergsaker, general secretary. This is an increase of 27,405 members over 1944. Rocky Mountain and Pacific districts showed the biggest percentage of increase.

Two Minneapolis ministers have resigned the pastorates of churches near the University of Minnesota campus after serving there 17 years each. Philip E. Gregory of First Congregational Church will go to the Neighborhood Congregational Church at Laguna Beach, Calif. George C. Fetter has resigned from University Baptist to accept the pastorate of First Baptist Church, Lawrence, Kan. Both ministers have been active in city-wide and university religious activities.

Another departing clergyman is Albert I. Gordon, for 16 years rabbi of Adath Jeshurun congregation. Rabbi Gordon has acted as a labor arbitrator and served in numerous religious roles. He is to become executive director of the United Synagogue of America, with headquarters in New York.

WILLMAR L. THORKELSON.

Discuss Visual Aids

Annual Workshop Observes Techniques, Reviews Materials Now Available

GREENLAKE, WIS., Sept. 7.—Experts in the use of visual aids have been meeting this week at the Northern Baptist assembly grounds here in the third international workshop in visual education. The 250 delegates represent more than 25 denominations and come from 30 states, Canada, Australia and England. Included are producers and manufacturers of equipment and films, college instructors and, particularly, religious education workers. Not content simply to deplore the detrimental effects of the commercial motion picture or the lack of social concern on the part of its producers, the specialists have devoted their time to working out techniques for better utilization of visual aids in the church school program. A curriculum committee has considered the integration of visual elements into lesson materials. Its members have conferred with Paul F. Heard of the Protestant Film Commission on the possibility of securing the production of better films to serve such a purpose. Forums, workshops, demonstration periods and reviewing of available visual materials have occupied most of the week.

More Films in Churches

James K. Friedrich of Cathedral Films, Hollywood, urged as a goal the establishment of a motion picture service in 250,000 churches. Such a service, he predicted, would counteract the effects of films shown in the nation's 17,000 commercial theaters and would also create a demand for more constructive subject matter in commercial films. He reported that many motion picture actors have responded heartily to the opportunity to appear in challenging films with a Christian purpose, such as are produced by his firm. The workshop is under the direction of Mary Leigh Palmer, director of visual education for the International Council of Religious Education.

E. G. HOFF.

Ohio Reflects World Tension

Labor Disputes Prevent Accord as Camp Conferences Pass Resolutions—Ban Liquor Near Fairs in the State

COLUMBUS, OHIO, Sept. 12.—The tensions of a world upset by war and groping for peace are being reflected on a small scale in Ohio. What happens when a town of 5,000 goes through a three-day strike by power plant workers was demonstrated in Wellston, where 10 men blanketed the town in darkness, made 700 factory workers idle, closed all business houses, halted printing presses and endangered the water supply—all to get an 18½-cent-an-hour pay increase and union recognition. The union won its demands and people lived through the strike, but the incident indicated what may be expected in months ahead unless a way to peace at home and abroad is developed. While numerous conferences and meetings throughout the state passed resolutions and heard speakers call for a stern attitude toward Russia, a little town of 2,400 residents, Byesville, saw law taken over by a mob of young men who stormed the town jail to free a 21-year-old veteran imprisoned for drunkenness and disorderly conduct. Former Gov. John W. Bricker told a Lakeside Sunday school class that "moral delinquency in leadership is evident throughout the nations of the world and has even crept into ours." At the same time, on near-by Lake Erie, more than 400 vessels were tied up by a strike of C.I.O. National Maritime Union workers. A few miles away, in Cleveland, all construction work was threatened by a strike of A.F. of L. building trades unions.

* * *

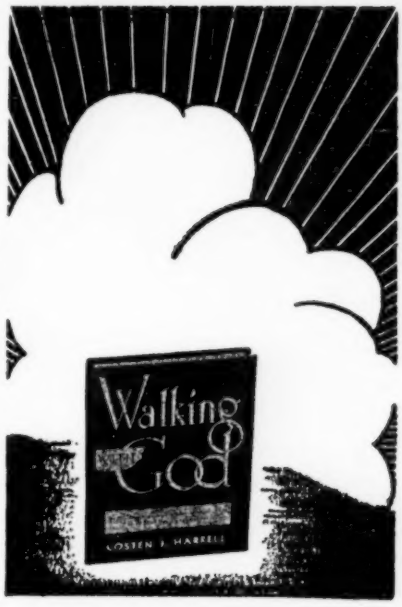
Enforce Statute Outlawing Liquor Near Fairs

The Ohio W.C.T.U., discovering a long forgotten 58-year-old state law which makes it illegal to sell liquor within a two-mile radius of any fair, made a vigorous effort to gain enforcement of the statute. Liquor sales were halted in the area surrounding the Ohio state fair in Columbus and at many of the county fairs. The W.C.T.U. used the drive as a "new crusade" for prohibition and enlisted almost 5,000 new members in the state during the year. Their work is cut out for them, for during the first eight months of 1946 liquor sales in Ohio increased more than 25 per cent over the same period in 1945.

* * *

Youth Camps Set New Record

Ohio has just closed its greatest year of church youth camps, with thousands of young men and women joining in fellowship and in study of world order, politico-economic relations, minority groups and human relations. "Impressions young people absorb while living in a camp community challenge them to be lifelong community leaders," George W. Cole, youth director of the Ohio council of churches, asserted. The council sponsored a series of successful camp conferences. College youth, too, are turning increasingly to religious fellowship. At Bowling Green



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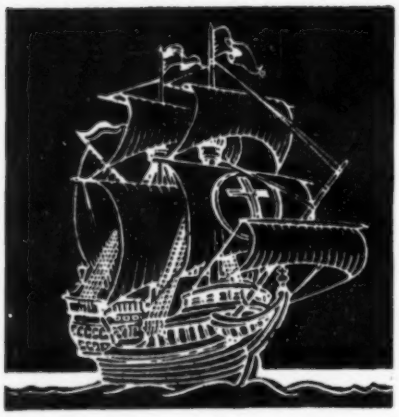

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State College, worship groups claim membership of 890 students in an enrollment of 1,877. At Mount Union, spontaneously organized church groups are interesting large groups of students. Ohio Wesleyan's campus religious groups are being revitalized by veteran participation. Students in Ohio State University's school of education have made a state-wide survey of the causes of juvenile delinquency, with a view to curbing it by better understanding of home and community factors which produce it. In Martins Ferry, the city council began a move to create a new post in the municipal government—that of director of youth welfare, to serve as consultant for the city's youth and to assist courts in handling delinquents.

* * *

Appoint a Minister of Community Relations

A new type of community ministry is illustrated in the appointment of Fred W. Knickrehm, formerly pastor of Chestnut Street Methodist Church, Portland, Me., as minister of community relations at First Methodist Church, Cleveland. Bishop H. Lester Smith announces that the move is designed to make the church effective in all areas of community relationships, keeping it informed on social and political programs in which it has a stake and insuring cooperation with all social groups in the city.

* * *

And So Forth

To coordinate their recreational activities, the 28 Lutheran churches of Franklin county have set up a Lutheran athletic council which will be directed entirely by laymen.

Young people in one Waterloo church raised funds for the congregation's relief campaign by planting and harvesting sugar cane.

Rural ministers of the state recently held a four-day camp, during which they studied problems of the country church, the family and the land, and went on a soil conservation tour.

Paul Bicestedt has left the pastorate of St. Luke's Lutheran Church here, after 21 years of service, to become regional secretary of student service for the National Lutheran Council.

Twenty-five chaplains from Ohio, Kentucky and Michigan met in Columbus recently to discuss their present work, which is connected with the Veterans Administration.

The Columbus presbytery at its September session featured speakers from the Far East: Josefa Ilano, who ministered to prisoners on Bataan; Miss Hsiang Foh Mei, dean of Mary Farnham School in Shanghai; and Mrs. Tamaki Uemura, first Japanese Christian to visit this country after the war.

J. C. TOEDTMAN.

Ontario Judge Outlaws Restrictive Clause

The most important step yet taken in Canada's campaign for racial and religious equality, says Worldover Press, is the recent statement of a judge of the Ontario supreme court which voided a restrictive clause in a Toronto land-sale covenant which forbade any later sale of the land to "Jews or persons of objectionable nationality."

Kentuckians Ask Ban on Liquor

Methodist Conference Requests Food and Fuel Curtailment—Dr. Sampey Dies in Louisville at Age of 84

HUNTINGTON, W. VA., Sept. 12.—Assembled in annual conference at Asbury College, Kentucky Methodists heartily approved the report of their board of temperance demanding "the immediate curtailment of grain, sugar, potatoes and fuel to all alcoholic-beverage traffic." The conference also adopted a resolution urging all Christian citizens to protest vigorously to the national broadcasting companies against their practice of permitting distilling companies to sponsor programs "under the guise of patriotism, public welfare and moral uplift." All Methodists were urged to protest to airline companies against the establishment of bars in transport planes. Spirited debate was provoked when an overseas chaplain advocated a substantial increase in the amount allocated in the annual budget for world service, in view of the suffering and distress in war-devastated areas. But when the conference finance committee and the bishop's cabinet both supported the original allocation of $30,000 it prevailed. The conference endorsed plans of the University of Kentucky to erect an "interfaith" building on the campus and agreed to cooperate with the other denominations in sharing the cost of the structure.

* * *

Governor Heads Baptist Drive

West Virginia Baptists are now engaged in an effort to raise $800,000, which is their quota of the $14,000,000 goal of the World Mission Crusade of the Northern Baptist Convention. Gov. Clarence Meadows, loyal Baptist layman and active member of the Baptist Temple, Charleston, is serving as chairman of the state campaign. Luther Wesley Smith of Philadelphia, the executive director of the crusade, has been speaking at strategic points throughout the state. Of the amount to be raised, $200,000 has been designated for construction of a Baptist hospital on the campus of the denominational college at Philippi.

* * *

Distinguished Southern Baptist Passes

In the death on Aug. 18 at Louisville of John Richard Sampey, 84, Southern Baptists lost one of their most distinguished leaders. For 60 years Dr. Sampey was officially connected with the Southern Baptist Seminary in the capacities of student, teacher, president and president-emeritus. His specialty was the teaching of the Old Testament, both English and Hebrew. It is estimated that he taught more ministers than any other seminary professor in history, some 7,000 having sat under him. For 40 years he served as chairman of the uniform lesson committee of the International Council of Religious Education, which guides Bible study in more than 40 denominations. From 1920 to 1942 he was president of the seminary, ably administering the affairs of this large

institution through the depression. He was president of the Southern Baptist Convention for three years. He attended the ecumenical conferences at Oxford and Edinburgh. His missionary tours of South America and the Orient and his numerous evangelistic meetings in this country produced thousands of converts to Christianity.

* * *

Conduct Welfare Survey Of Mines

Pursuant to an agreement between Secretary of the Interior Krug and the United Mine Workers, a survey of living and working conditions in the mining areas of Kentucky and West Virginia is being conducted by five-man teams composed of navy personnel. Each team is headed by a medical officer, who is assisted by an engineering officer, a welfare officer, a recreation officer, and a chief yeoman as clerk. Such matters as hospital and medical facilities, sanitation, housing and social welfare are being inspected in an investigation that is exclusively "fact-finding." The government specialists will not recommend or supervise any improvements.

* * *

The Ku Klux Klan Is Outlawed

By official court action the right of the Ku Klux Klan to do business in Kentucky has been revoked. When nobody appeared to defend the Klan against the state's charges, Circuit Judge William B. Ardery ordered a "default judgment" declaring that the hooded organization is no longer "duly authorized" and restraining it from functioning. Many Kentuckians regret that the Klan's charter was withdrawn on a legal technicality, believing it would be better had the action been based on the organization's un-American record for intolerance, bigotry, race prejudice and fascism. But there is general gratification that the Klan is outlawed in Kentucky. It is expected that the default judgment will put an end to its corrupt and subversive activities.

* * *

And So Forth

Mayor E. Leland Taylor of Louisville is refusing to recognize the newly organized A.F. of L. police union as the official bargaining agency of the police force.

Will Cooke Boone, executive secretary of Kentucky Baptists, reports that the churches of his denomination in the state have contributed $227,000 toward the special $3,500,000 relief campaign of Southern Baptists.

Both West Virginia and Kentucky are facing a critical shortage of public school teachers, due mainly to low salaries and the lack of housing.

Bishop Shot K. Mondel, the second native of India to be elected to the episcopacy of the Methodist Church, has been speaking in Louisville as a part of his American tour.

Olin T. Binkley, newly elected professor of Christian ethics at the Southern Baptist Seminary, delivered his inaugural address at the opening convocation of the institution this week.

Benjamin H. Swint, prominent Charleston surgeon and one of the fewer than 50 American Catholic leaders to receive the award of Knight of the Holy Sepulchre from the Vatican, died this month. He

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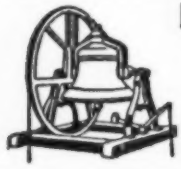

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was the brother of Bishop John J. Swint of the Catholic diocese of West Virginia.

J. Maurice Trimmer.

Canadian Youth Hold Ecumenical Meeting

Canadian Protestant youth were urged to unite in a bold program of evangelism by the ecumenical youth conference held recently at McMaster University, Hamilton, Ont., Religious News Service reports. Sixty leaders representing 11 denominations or service organizations attended the conference, which was designed to lay a foundation for ecumenical youth work. Speakers included Jesse H. Arnup, moderator of the United Church of Canada; W. C. Lockhart, Canadian member of the World Council of Churches' youth committee; and Gerald Hutchinson, national secretary of the Student Christian Movement.

The Church Roll

Among the speakers at the opening luncheon of the National Cooperative Congress at Columbus, Ohio, early in September were representatives of the three major faiths. They were Rabbi Ferdinand M. Isserman of St. Louis; Cameron Hall, industrial secretary of the Federal Council of Churches; and Edward A. Marciniak, professor of sociology at Loyola University in Chicago.

Robert Moore, a Presbyterian clergyman who is minister of agriculture for Ulster, was one of the delegates attending the recent conference of the United Nations food organization in Copenhagen, according to Religious News Service. Mr. Moore is the only clergyman in the Ulster house of commons.

Clarence C. Stoughton, stewardship secretary of the United Lutheran Church, will deliver the second annual series of the Knubel-Miller Foundation lectures to pastors and seminary students. The lectures will be given in Indianapolis, Pittsburgh, Columbia, S. C., Milwaukee and Masanetta Springs, Va.

John Hardin Marion, Jr., of Richmond, Va., has been appointed director of the newly organized committee on Christian social relations of the Presbyterian Church, U. S., Religious News Service reports.

Hazel G. Ormsbee, Y.W.C.A. worker in the fields of personnel and vocational counseling and expert in social welfare, has been appointed secretary of Church World Service's new displaced persons subdivision. She will have charge of the united church program for resettling war orphans and homeless Christian families in America and other countries prepared to receive them.

Charlene Schick, member of First Christian Church, Duncan, Okla., and Rhodes Thompson, Jr., son of the pastor of the Paris, Ky., Disciples church, were selected for top awards in the second annual Parshad Scholarship contest sponsored annually by the International Council of Religious Education as part of its youth week observance. Awards were based on evidence of Christian service and on an essay entitled "The Meaning of the Christian Faith for My Community." Youth week this year was Jan. 27-Feb. 3. The winners received four-year college scholarships valued at $1,600 each. Six four-year scholarships valued at $1,000 each were awarded to regional winners.

Jesse D. Reber, Church of the Brethren minister, and Samuel J. Mills, teacher and Y.M.C.A. worker, have been appointed by Church World Service to conduct its fall campaign for material aid gifts for overseas relief.

Frank Laubach has gone to Paris where he will organize a group to pray for members of the peace conference as they carry on their work. The project is being sponsored by the Laymen's Movement for a Christian World.

Henry Frewen Le Fanu, primate of the Church of England in Australia since 1935, died recently at the age of 76. . . . Isaac Landman, president-elect of the Synagogue Council of America, editor of the *Universal Jewish Encyclopedia,* director of the Academy for Adult Education and former editor of the *American Hebrew,* died Sept. 3 at the age of 65. Rabbi Landman was a leader in movements for Hebrew-Christian friendship and cooperation.

Robert G. Andrus, who was director of the Westminster student fellowship at Columbia University before entering the navy chaplaincy three years ago, is now out of the service and has been called to the pastorate of Lake Forest Presbyterian Church, Lake Forest, Ill.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Atomic Power (The March of Time) *Documentary* traces story of why and how the U. S. undertook to split the atom, charts steps in development of bomb. Famous scientists re-enact their roles in project. Lays stress on drama of story rather than on implications of achievement. A *valuable* historical document. M,Y

Bad Bascomb (MGM) Wallace Beery, Marjorie Main, J. Carroll Naish, Margaret O'Brien. *Melodrama.* Fugitive "bad man" and pal take refuge with Mormon wagon train, where precocious child's attachment to desperado softens him, leads him to risk capture to save train, give himself up to law. Embarrassingly *overacted,* meandering in story—a repetition of many previous Beery films. M,Y

Centennial Summer (Fox) Walter Brennan, Jeanne Crain, Linda Darnell, Dorothy Gish, Cornel Wilde. *Musical* set in Philadelphia during 1876 exposition, dealing with financial and romantic problems of railroad yardmaster's family. Lacks spontaneity of *Meet Me in St. Louis,* which it seeks to emulate. Songs by Jerome Kern are tuneful and naturally introduced, but situations strain so hard to be "cute" they are artificial, often in poor taste. *Pleasant songs,* thin *story.* M,Y

My Pal Trigger (Rep.) *Drama.* Roy Rogers tells story of how he came to own Trigger—an entirely fictional narrative. Involves machinations of rancher who operates swank night club, where much of action occurs—an incongruity, to say the least. *Nice horses, pleasant cowboy songs*—but with a forced, unmotivated story. M,Y,C

BEST CURRENT FILMS

For Family: Bells of St. Mary's, The Green Years, Henry V, Journey Together, Make Mine Music, Marie Louise, Smoky.

For Mature Audience: Caesar and Cleopatra, Charley Brown, Colonel Blimp, Dead of Night, Devotion, The Last Chance, The Lost Weekend, Miss Susie Slagle's, Somewhere in the Night, Spellbound, They Were Expendable, Two Sisters from Boston, The Virginian, A Walk in the Sun. 9-25-46

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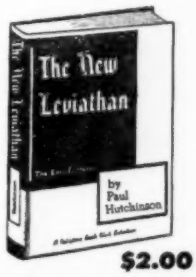

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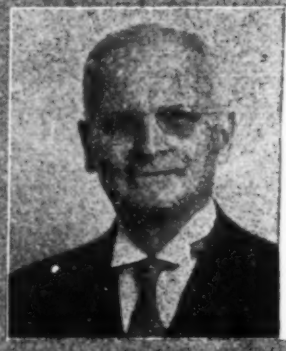

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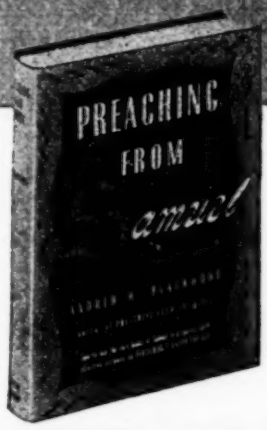

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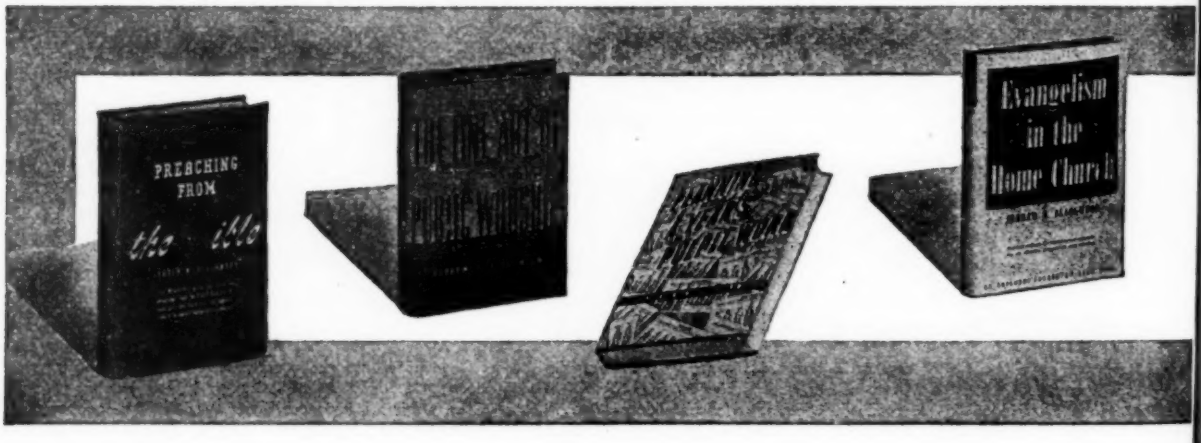

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